

## Gulzar Auliya



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(The Tadhkirah al-Awliya of Farid Eldin Attar  
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### Preface

This book is very old and which was written and published in the year 1334 Hijri in Urdu language. It means it was published one hundred years ago by Hazrat Abul Hasnat Syed Abdullah Shah of Hyderabad.

This is a small book in which there are brief biographies of 33 holy Sufi saints are added and also in this book there are some great achievements which are not yet known to the general persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavours of holy saints are added and these holy saints have passed away from the world some 100 years ago.

Even though this is small book but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saints and they have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal Auliya by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

In the last pages of this book, author's brief biography and a picture of his mausoleum in Hyderabad is added for the reader's kind perusal.

To write about this great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in Hyderabad but he was also a great author of so many books so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in Hyderabad region and who did many great endeavours for the preaching and propagation of Islam in Hyderabad and around it and there was no such personality during his time.

It was my great honour and pleasure to visit him along with my family members and relatives in Hussaini Alam mosque Hyderabad when I was in my childhood period.

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## Muhaddith-E-Deccan Hadrat Moulana Syed Abdulla Shah

### Author's brief biography

Moulana Abul Hasnath Syed Abdullah Shah, alias Muhaddith-e-Deccan, was born in Hussaini Alam, Hyderabad on 10 Zil Hajj, 1292 AH or 6 Feb 1872 AD. Moulana Syed Muzaffer Hussain Ibn Syed Yaqoob of Naldrug was his father. Since the migration of his ancestor, Hazrat Syed Ali, this family has been the recipient of a land grant from Adil Shah me, the ruler of Bijapur. The daughter of Hazrat Gul Badshah Was his mother.

In keeping with the traditions of the then society, this young Sufi didn't attend any formal school for his education and training. He received his elementary education and lessons in Persian from his father; logic and philosophy from Moulana Mansoor Ali Khan; the Quranic sciences and other subjects from Moulana Anwarulla Khan; jurisprudence from Moulana Habeebur Rahman Saharanpuri; and the science of Hadith and literature from Moulana Hakim Abdur Rahman Saharanpuri.

Even while a student, he started teaching, in both formal and non-formal ways. That time this was in the form of adult education. Most of his audience consisted of elite and the common people. He began his teaching career at the mosque named Ali Aqa at Hussaini Alam Hyderabad and continued it uninterrupted till his last breath.

At first he became the disciple of Hazrat Miskeen Shah. On the death of the latter, he approached Hazrat Syed Muhammad Badshah Bukhari, who was a renowned spiritual personality of that time. The latter practice both the Qadriya and the Naqshbandiya Sufi path. So long as his spiritual mentor was alive, he would go to him daily walking about 4 miles whatever the climatic situation. This practice went on for about 20 years.

Until the prayer he would be engaged in giving speeches and individual attention to his disciples, responding to miscellaneous

requests for help, and so on. The time between Asr and Maghrib and Awwabeen prayers, he would have dinner, attend to the letters addressed to him and dictate letters of advice. At 10 he would go to the mosque for Isha prayers and return home at 12. He would sleep for three hours. From 2 Am till Fajr prayer he would be busy with Tahajjud prayers. In short, he rested for three hours and the rest 21 hours he devoted to God And His creatures. One of his miracles observed by a great number of his disciples is worth mentioning here.

In the physical presence of their sheikh, they felt their heart stirred and incited to begin the remembrance of God. They have also observed that the end of their sheikh's followers was happy and peaceful. The latter died with the blessed phrase, La Ilaha Illallah (there is no God but Allah), on their lips at their last moment.

When his contemporary Sheikh Hazrat Syed Muhammad Badshah Hussaini died on 25th of August, Hazrat Abdullah Shah predicted that he too would leave this mortal world in two days. His prediction came true. With his death on 18th Rabiuthani, 1384 AH, or 1964 AD, at the age of 92 years, the world lost a great spiritual leader and a scholar.

The funeral procession was the biggest of its kind in Hyderabad attended by about 2.5 lakh people. He is buried in Naqshbandi Chaman, Misri Gunj, Hyderabad. The present caliphate (khalifa) and successor of his mission is his son, Abul Khair Hadhrat Syed Rahmatullah Shah Naqshbandi Mujaddidi Qadri.

Abul Hasanat Sayyid Abdullah Shah Naqshbandi Qadiri, popularly known as Hadrat Abdullah Shah Sahib, was a scholar of Islam and spiritual reformer. He is more particularly known as a *Muhaddith* (one who specializes in Hadith literature), horrifically as Muhaddith-e Deccan (the Muhaddith of the Deccan). A prolific writer of Islamic sciences, he wrote extensively on *fiqh* (Islamic jurisprudence) and compiled his best-known work *Zujajat al-Masabih* in five volumes. A unique and comprehensive collection of Hadiths pertaining to the Hanafi school of law, the book is considered a magnum opus in hadith and Fiqh literature. As a *mufasssir* (Qur'anic exegete) and expounder of other Islamic religious texts, he was one of the most celebrated Sufis produced by India in the 20th century. He is popularly considered to be one of the



saints-scholars among the masses of South India, particularly Hyderabad.

## Birth

The Abdullah Shah was born in Husaini 'Alam, Hyderabad, on 10th of Dhu'l Hijjah, 1292 (AH) or 6 February 1872 (CE). His father was Mawlana Sayyid Muzaffar Husain Ibn Sayyid Yaqub of Naldrug. Since the migration of his ancestor, Hazrat Sayyid Ali, this family has been the recipient of a land grant from Adil Shah I, the ruler of Bijapur. The daughter of Gul Badshah was his mother.

## Education

In keeping with the traditions of his society, the young Abdullah Shah did not attend any formal school for his education and training. He received his elementary education and lessons in Persian from his father; logic and philosophy from Mawlana Mansur Ali Khan; the Qur'anic sciences and other subjects from Shaykh al-Islam Hafiz Anwarulla Khan Faruqi, the founder of Jamia Nizamia, jurisprudence from Mawlana Habibur Rahman Saharanpuri, and the science of Hadith and literature from Mawlana Hakim Abdur Rahman Saharanpur.

## Teaching

Even while a student, he started teaching, in both formal and informal ways. At times this was in the form of adult education. Most of his audience consisted of elite and the common people. He began his teaching career at the mosque named Ali Aqa at Husaini Alam, Hyderabad, and continued until his death. The Syrian scholar Shaykh Abdul Fattah visited Hyderabad and took ijazahs and asnad from Abdullah Shah.

Tasawuf.

The mausoleum of Hadrat Abdullah Shah Naqshbandi Qadiri in Hyderabad is added at the beginning of this book. At first Abdullah Shah became the disciple of Miskin Shah a famous Sufi of Hyderabad, India. Later, on the death of the latter, he approached Muhammad Badshah Bukhari, who was a renowned spiritual personality of that time. The latter practiced both the Qadiriyyah and the Naqshbandiyyah Sufi Tariqahs or paths. So long as his spiritual mentor was alive, whatever the climate would be, he would see him on a daily basis walking about four miles serve him in his midnight special ritual prayers, the Tahajjud, assisting his spiritual master in performing the ablution and other prayer rituals. This practice went on for about twenty years until the death of Bukhari. During the lifetime of his spiritual master, Abdullah Shah did not like to have his own spiritual disciples (*murids*). The number of disciples in his own lifetime, however, reached in hundreds and thousands. He consistently followed the Hanafi school of jurisprudence and the practices of his spiritual master by initiating his disciples both in the Qadiriyyah and Naqshbandiya orders.

Daily schedule.

Abdullah Shah would begin his day early in the morning from the Fajr prayer; he would then listen to his disciples. Next he would meet the public and attend to individual grievances till 9 o'clock in the morning. After Ishraq prayers, for breakfast and other personal needs, he would spare a few minutes. For almost 10 A.M to 2 P.M, he would have a separate session for women who either approach him for guidance or spiritual consolation. At 2 P.M he would return to the mosque for midday Zuhr prayer and until late afternoon Asr prayer he would be engaged in giving instructions and individual attention to his disciples, responding to miscellaneous requests for help, and so on. The time between Asr and sunset Maghrib followed by the Awwabin prayers, he would have dinner, attend to the letters addressed to him and dictate letters of advice. At 10 P.M he would go to the mosque for nightfall

'Isha' prayer and return home at around midnight. He would sleep for three hours. From 2 A.M till Fajr prayer he would be busy again with Tahajjud prayers. In short, he would rest for three hours and the rest of the 21 hours he would devote his religious practices.

Prediction of his own death.

When his contemporary Sayyid Muhammad Badshah Husaini died on 25 August, Abdullah Shah predicted that he too would die in two days. His prediction came true; and he died on 18th of Rabi' al-Thani, 1384 A.H. Or 1964 A.D., at the age of 92 years. The funeral procession was the largest of its kind in the history of Hyderabad, attended by more than two hundred and fifty thousand people. He is buried in Naqshbandi Chaman, Misri Gunj, Hyderabad, India.

Works.

Apart from Zujajat al-Masabih, he has written various books on diverse subjects, right from Salaat to Sulook.<sup>[3]</sup>

*Fadhail Namaz*- On the excellence and blessings of Salaat.

*Yousufnama*- Known as *Guldasta-e-Tareeqat* as well. This is an exegesis (*Tafseer*) of the Surah Yousuf of the Quran.

*Qiyamatnama*- On the trials and tribulations of the Day of Judgment.

*Merajnama*- On the heavenly journey (*Meraj*) of the Muhammad

*Miladnama*- On the Milad of Muhammad

*Gulzar Auliya*- A brief introduction of the Elders of the Naqshbandi order of Tasawwuf.

*Mawaiz Hasana*, Volumes 1 and 2- The sayings and teachings of Hadhrat Muhaddith-e-Deccan.

*Suluk-e-Mujaddidiya*- A treatise on the teachings of the Naqshbandi Mujaddidi order of Tasawwuf.

*Fadhail Ramadhan*- On the excellence of the month of Ramadhan.

*Kitab ul Muhabbat*- A treatise on the love of Allah.

*Ilaj Us Salikeen*- A treatise on the spiritual diseases of the heart.

## Legacy.

His spiritual and intellectual legacy are carried forward by his disciples and students. After him, his spiritual lineage was carried forward in the following way: His eldest son, Abul Barakaat Syed Khaleelullah Shah Naqshbandi Mujaddidi Qadri. Khaleelullah's son and successor, Abul Khairaat Hadhrat Syed Anwarullah Shah Naqshbandi Mujaddidi Qadri.

The present successor of Abul Barakaat, Abul Faiz Hadhrat Syed Ataullah Shah Sahab Naqshbandi Mujaddidi Qadri. The last son and present successor of Muhaddith-e-Deccan and the present *Sajjada Nashin* of Naqshbandi Chaman, Abul Khair Hadhrat Syed Rahmatullah Shah Naqshbandi Mujaddidi Qadri.

Apart from his sons, Hadhrat Muhaddith-e-Deccan has also authorized other persons to spread the teachings of Islam, who are carrying forward his legacy in their own way. Under the guidance of Abul Khair, Mufti Syed Ziauddin Naqshbandi Qadri, Naib Shaykh Ul Fiqh, Jamia Nizamia started a research center, by name, Abul Hasanaat Islamic Research Center, which runs and manages the website Ziaislamic.com, which is gradually uploading the works of Abdullah Shah.

## References.:

- 1.Hadrath Abul Kharat Syed Anwarullah shah Naqshbandi Mujaddidi Quadery(R.A) : Life History: Hazrath Syed Abdullah Shah Naqshbandi :Grand Father of Hazrath Abul Kharat (R.A) Jaa...
2. <http://kgn786.com/forum/index.php?topic=8649.0>
- 3.Syed Abdullah Shah Naqshbandi Biography, Syed Abdullah Shah Naqshbandi Biography.

## External links.

A Lecture in Urdu by Abdullah Shah on "Disobedience to Allah and its relationship with the Heart and its ailments"

A lecture on the Abdullah Shah's life and teachings by Mufti Syed Ziauddin Naqshbandi Qadri, Shaykh Ul Fiqh Jamia Nizamia  
Works of Abdullah Shah at [www.ziaIslamic.com](http://www.ziaIslamic.com)

See also.

Jamia Nizamia

Zujajat al-Masabih

Sadr Ush Shuyukh Syed Shah Tahir Razwi, Former vice-chancellor of Jamia Nizamia, famous for his exegesis of the Holy Quran.

Barelwi

List of Sufis

List of Islamic studies scholars

Hyderabad State

Hadith.

## 1.2.

## Syedna Abu Baker Siddiq

He was died in the city of Madina at the time between Maghreb (the sunset prayer) and Isha prayer time (the evening prayer) on 22 Jamidil Akhir in the year 13 Hijri when he was about 63 years old and his family name is known as Habib (friend).

Upon his death as per his last advice his dead body was brought to the prophet's holy mosque in Madina and it was kept before the mausoleum of Allah's last prophet and it was told " Oh : Prophet of Allah this is Abu Baker who is presented here and who advised that if the door of the mausoleum will be opened automatically then he should be buried beside you otherwise he should be taken to the holy grave yard of Jannat-ul-Baqi (the sacred grave yard in Madina) for his burial there and but at that time the door of the mausoleum was automatically opened and all people who were present there heard a divine call in which it was told " To bring Habib (friend) near his Habib (friend )." Upon hearing this call they buried him beside the grave of Allah's last prophet in the holy mausoleum in Madina by grace of Allah .

## 3.

## Salman Farsi

His status and position is very greatly as Allah's last prophet said about him which is as follows.

“ Salman belongs to Ahle Bait. ”(Members of the holy prophet 's family comprising Hazrat Fatima, Hazrat Ali and their children).

Salam Farsi has reported the tradition of holy prophet which is as follows.

“ Oh : People should take the share from the world as much as the provision which is required for the horsemen for his journey. “

He used to say “ Oh: the lovers of the world think it and it is a very strange thing that you have longer lasting desire and wishes in the world but as a matter of fact the death is chasing you but you are careless one in this respect but the death is not careless in this matter. You are always living in the condition of happiness and pleasure so you never think whether your Lord is happy or angry with you. ? “

He was died in the year 33 Hijri during the caliphate of Usman Bin Afan when he was 250 old years .

During his life period he has told Abdullah Bin Salam that among both of us one who ever will die first then he should come in the dream of another and reveal the details of things which will happen upon the death. Abdullah Bin Salam asked him what things a dead person can do and whether he can go into the dream of anybody.? So he has replied that yes a Muslim person can go anywhere in the earth and sky but non - Muslim person upon his death will be kept in one place only.

Abdullah bin Salam has reported that upon the death of Salman Farsi once he was sleeping and saw him in his dream and he (Salman) said Asslam Alaikum (peace be upon you) and he has replied him Wa Laikum Salam ( peace be upon you ) and he has asked him how Allah has blessed him.? And he replied that Allah granted his mercy and blessing. But two things which were helped him during the difficult situation which are as follows.

1. Tawakal (trust in Allah )
2. To accept willingly of Allah

4.

#### Imam Qasim Bin Abu Baker Siddiq

There were seven Faqhies (jurists of Islamic law) during his time in Madina and he was one among them. He was a master in the following things and there was no other person like him in those days in the following things.

1. Sunnah (practice of the Allah's last prophet).
2. Scholar (a learned person).

He was died in between Makkah and Madina in the year 106 Hijri during his journey for Hajj or Umra to Makkah.



## 5.

## Imam Jafer Sadiq

He was born on 8<sup>th</sup> Ramadan in the year 83 Hijri.

His sayings are as follows.

1. To recite Istaghar (asking forgiveness from Allah) and for the thanks of grace (nemat) and for the increase of subsistence to say Lahool Wala Quwata Illah Billah ( there is no sway or strength save that of Allah) for the grant of any desire and wishes.

He told Allah has ordered the world to become his slave so one should follow His servitude and one who will follow the world then in such case such person will be rejected by the World.

He told “ Friends : to desire heaven without action is like to use the bow without an arrow .”

He used to recite the following prayer which is as always.

“ Allahumma Aizzani Beatika Wala Taqzalni Beqasika Allahumma Arzuqtni Muwasta Min Fatarta Alaihe Rizaqaka Bema Wasat a Aliyya Min Fazllaka .”

He had died in Madina on 15th Rajab in the year 148 Hijri.

## 6.

## Ba Yazid Bustami

Imam Jafer taught him great spiritual knowledge. One day he saw Allah in his dream and so he asked him “ Oh: The Lord of the worlds which way one should follow to get the right path .” And he has got reply that to leave the soul (nafas) so that one should reach the right path which leads towards Allah.

Someone asked him how he had got knowledge of Allah (Marafat). He replied that he had got it with the help of following things.1.With hungry stomach 2. With naked body.

Once he has said that people are afraid for the settlement of their accounts of deeds but he was used to pray Allah for the settlement of his account of deeds early. So the people asked him why it is so ?. He said it will be his great pleasure for him to settle his accounts of the deeds with Allah because He will ask him Ya Abadi (my slave) and I will reply Labaik (welcome) so in such situation a lover can see his beloved. He described love as follows.

When the lover should think his many deeds are less and he should also think the beloved's some deeds as more and many .

Somebody has seen him in the dream and has asked him what Allah has done with him.?. Then he told that upon his burial he was asked “ Oh : old man shows the things which you have brought here.? Then he told that when the beggars reach the court of royal kings and they are not asked what things they have brought with them there.? And he has heard a divine call in which it was told “ Yes, we have heard such things Oh : empty hand Fakir (beggar ) tell what do you need now .?”

He was died on 15<sup>th</sup> Shaban in the year 261 Hijri.

## 7.

## Abul Hasan Qarqani

Ba Yazid taught him great spiritual knowledge. He was Qu'tub (highest cadre in spiritual pivot at axis) of his time. He has said "In the universe the best heart is that in which there is the remembrance of Allah is available." Somebody has asked him how we can find the carefulness and carelessness of man's heart .?And he has replied "When there is the remembrance of Allah is available to any person then he should feel fear of Allah from his head to his toe and in such case it is clear that the person is having a caring heart in his body and if there is no such case or if it is not the same situation then that the person is having carelessness of the heart in his body. "

He has said " Not to live in the company of such persons when you say Allah Allah then they will ignore it and busy in the un-necessary and useless things."

Shaikh Bu Ali Sena was also lived during his period. Also Mahmood of Gazni was lived during his time. He was advised Mahmood of Gazni about four things which are as follows.

1. " Remember the favours which Allah did for you ,so you also do such favours for the others. "
2. "Always follow the commandments of Allah and traditions of the last prophet of Allah and keep away from the prohibited things. "
3. " Oh : Mahmood you are made of the soil so adopt your characters as soil because if you become the fire then you will be sent to the hell."
4. " Oh : Mahmood , you always think about your every breath as it may be your last one and also never ignore your death at any time."

He has searched a formula by his revelation (Kashaf) to find out the night of power (holy night occurring in the last ten days of Ramadan) and so those who want to find it during the month of Ramadan then they should refer the following chart which is as follows.

If the month of Ramadan starts on these days then the night of power will occur on the below dates. But it is not mentioned in this chart if the month of Ramadan starts from Tuesday then, when the night of power will occur.?

Sunday	Monday	Wednesday	Thursday	Friday	Saturday
29	27	29	25	27	23

The above chart is also explained as follows.

The secret treasure's calculations:

Arif-Billah Hadrat Khwaja Abul Hasan Qarqani (Rahmatullah Alahay) mentioned that he did not miss the Night of Power (Lail-a-tul Qadr) since his adolescence age based on the instruction/ quotations of Hadrat Imam Jafar Sadiq R.A. According to him, the night of Power will be on the following:

- ☐ If the first day of Ramadan starts on Monday, the night of Power will be on 27<sup>st</sup> Ramadan.
- ☐ If the first day of Ramadan starts on Saturday, the night of Power will be on 23<sup>rd</sup> Ramadan.
- ☐ If the first day of Ramadan starts on Thursday, the night of Power will be on 25<sup>th</sup> Ramadan.
- ☐ If the first day of Ramadan starts on Friday, the night of Power will be 27<sup>th</sup> Ramadan.
- ☐ If the first day of Ramadan starts on Wednesday or Sunday, the night of Power will be on 29<sup>th</sup> Ramadan.

Moulana Abdul Hai Farangi Mahli (Rahmatullah Alahay) has also mentioned in his book that he has implemented the above mentioned date and found they blessed with the Night of power.

He was died on 10<sup>th</sup> Muharram in the year 425 Hijri.

8.

Abul Qasim Jurjani

During his time there was no such great personality like him. His Islamic knowledge was so great so all *Mashaiq* (learned persons) followed him.

## 9.

## Shaikh Abu Ali Farmadi

He was great worshiper and mystic saint as well as a great preacher.

He was the disciple of following great Sheikhs of his time.

1. Imam Abu Qasim Qaisheri.

2. Sheikh Abu Qasim Jurjani.

In the last days he got spiritual favours from Sheikh Abdul Hasan Qarqani.

He was died in the year 470 Hijri.

## 10.

## Khaja Yousuf Abu Yaqub Hamdani

He was a great pious person and he belongs to Hanafi religion. He has got innermost favours from the following great Sheikhs.

1. Sheikh Abdul Quadir Jilani.
2. Sheikh Hasan Samnani.
3. Shaikh Abu Ali Faroni.

He was born in the year 440 Hijri and was died in the year 535 Hijri and his grave is situated in Maru which is famous even today for the fulfilment of desires and wishes of the persons who visit his grave there. There were his four caliphs after him. His great books are as follows.

1. Zenat al Hayat.
2. Manazil Salikin.
3. Manazil Sairin.

## 11.

## Khaja Abdul Khaliq Ghajidwani

He belongs to the sons of Imam Malik and he was a great mystic saint of his time. He was perfect in the following things.

1. Knowledge of manifest
2. Knowledge of innermost

His mother 's genealogy tracing back to the royal family of Roman Kingdom. Before his birth Qizer (name of a prophet immortalized by fountain of life) has informed his father that a great holy saint will be born in his family. Qizer (name of a prophet immortalized by fountain of life) has advised him for Zikar Qalbi ( remembrance of Allah by heart). So Qizer (name of a prophet immortalized by fountain of life) was his great teacher and also in the company of Khaja Yousuf Hamdani he has learnt many knowledges .

There were many miracles which were done by him and among them one miracle is mentioned as follows.

Despite of his long distance of residence from the Holy Harem (grand mosque) of Makkah he was used to attend all five congregational prayers daily in the Holy Harem (grand mosque) of Makkah without fail.

His famous teachings are as follows.

1. The Student should learn the knowledge of Islamic religion.
2. To follow Taqwa ( pity or fear of Allah) in all situations compulsorily.
3. To follow the traditions of Allah's last holy prophet and the teachings of holy saints who were passed away from the world.
4. Never leave the rules and regulations of the Sunnah Jamat ( followers of the prophet).
5. To ignore always the illiterate Sufi (mystic) persons.
6. To attend always the five congregational prayers in the mosque daily and ignore the job of the Imam of (leader) mosque and Moazan (one who shouts the call to prayer).
7. To ignore always the fame because there are many problems with it.



8. Not to accept any post and always lives at the un-known condition.
9. Do not represent in the government departments and do not sponsor anybody and not to support any persons and ignore always the kings and wealthy persons and officers.
10. Do not construct the shrines and not to sit there.
11. Do not hear ecstasy and but do not reject it.
12. Eat less, sleep less, talk less and ignore the people just like the human beings who will ignore the tigers.
13. Always live in loneliness and solitude and ignore the following. Boys, women, bidati (innovator in religion), singers, proud persons, and public reward.
14. Always to eat halal (legal) food and ignore such things which are doubtful and haram (Illegal).
15. Do not marry otherwise you will follow the worldly pleasure and happiness.
16. Avoid laughing and ridicule which will cause the death of the heart.
17. Be kind to all and never de-grade the other persons.
18. Do not keep the outside appearance good as it will show a fault in the innermost.
19. Do not fight with the people and do not demand anything from them.
20. Do not take service from others and do service to the elders and respect them greatly.
21. Do not get deceived by the world and the people.
22. Always live in condition from the sad heart.
23. He preferred the following things.  
Old and ill body, weeping eyes, good actions, sincere prayers, old dress, good and true friend, to own capital of poverty, like mosque as home, and friendship of Allah.

His eleven sayings are well known and they are in practice of the Chistia Order of the Sufism which are as follows.

1. Woof Qalbi (discernment with heart), it meant not to be negligent at the time of Zikar (remembrance of Allah) and be careful at that time.
2. Woof Adadi, it means when there is Zikar (remembrance of Allah) with help of Habas dam (holding the breath) then breath at the Taq (odd) number.

3. Woof Zamani, it means to watch every moment of life and be grateful if it is spent in the worship and if it is spent in sins then beg pardon of Allah in this matter.

4. Hush Warum, it means to use every breath in Zikar (remembrance) of Allah.

5. Nazra Barqadam, to walk on the way while keeping head down and keep your sight at your backside.

6. Safar Dar Watan, to leave Sifat Bashriya (greed and desires) and follow Sifat Malikya (angelic qualities) and follow the worship and Tasbih (glorification of Allah).

7. Khilwat Dar Anjuman, it means while living with mankind but in that condition do not leave Batin (innermost) with Allah.

8. Yad Karo, it means to leave carelessness with the help of Zikar (remembrance of Allah) of the tongue or Zikar (remembrance of Allah) of the heart.

9. Baz Gast, it means during Zikar (remembrance of Allah), praying for the grant of Maqsad (goal), willingness, knowledge and love of Allah.

10. Nighadast, it means not to reveal the condition and mysteries.

11. Yaddast, it means to be away from carelessness without endeavour and without work and to be busy in condition and mysteries and not to think about self-consciousness and selflessness and such status which will be available with the holy saints of Allah who will leave the world for the sake of love of Allah.

He was died in the year 575 Hijri and his grave is available in Ghajdwan.

12 .  
Khaja Arif Rivkari

He was a perfect saint in the following things.

1. Knowledge
2. Halam (toleration)
3. Zuhad (ascetic)
4. Taqwa (pity or fear of Allah )
5. Worship
6. Riyazat ( mystic exercise)
7. Sunnat ( practice ) of Allah's last prophet

He has lived for a long period. Till the life of Shaikh Abdul Khaliq he was with him in his service. Upon the death of above Sheikh he was busy for a long period in the preaching and helping the persons towards the right path of Allah.

He was died in the year 715 Hijri and his grave is situated in village of Rivker which is near the city area of Bukhara.

13.

Khaja Mahmud Anjir Fagoni

He was always busy in Zikar (remembrance of Allah) with Jahri (loud voice) and he was very interested in it. So some person asked him the reason for it. So he said the following.

“ Oh : Allah I desire You only so grant me your willingness, love and forgiveness.”

To wake up the heart of sleepy person and to alert the careless one.

He said the following.

“ Zikar (remembrance of Allah) of Jahri (loud voice) is good for the person who will not follow the following things. “

1. Falsehood.
2. Backbiting.
3. Illegal food.
4. Doubtful goods.
5. Riya (pretence) of heart.
6. To keep away from other than Allah.

He was died in the year 717 Hijri.

## 14 .

## Khaja Azizan Rameti

Qizer (name of a prophet immortalized by fountain of life) has informed him that Khaja Mahmood Anjir is great Sheikh of his time.

So when he was come to know the above details so he went into his service for the whole time basis and never left him.

He did many strange miracles which are known to all. During his time Rukunuddin Alaudullah Samani was also a great Sheikh of his time and who was always busy in Zikar (remembrance of Allah ) of Jahri (loud voice). But he has advised the following Zikar (remembrances) to the persons.

For the disciples of Muftadi (new) he has advised for the Zikar (remembrance) of Jahri ( loud voice).

For the disciples of Muntahi (old) he has advised for the Zikar (remembrance) of Khafi ( hidden).

Somebody has asked him what is Eman (faith)?. So he has replied to leave the world and to approach the right path towards Allah.

His sayings are as follows.

To control the conscience while talking and eating time as during this time these things will be become out of control.

Once he had told that “ If at the time of Mansur , Abdul Khaliq Ghajdani would have his spiritual sons, then they would have saved him from the hanging.”

Once he has said that “ Since Azal (beginning) the law of Shariat Islamic law was enforced .” So in this matter if there will any objection of this clarification then one should refer the following command which is instructed by Allah in the holy Quran which is as follows.

“Is I am not your Lord? And all of them replied no doubt You are our Lord. “

It is the fact that since Azel (eternity), the world of Shariat (Islamic law) was started and in this matter there is no doubt. So for following

question of Allah it was replied with the answer which is mentioned as follows.

“Is I am not your Lord?.”

And all of them replied “ No doubt You are our Lord.”

Since the time of Abed (eternity) , the world of Haqiqat (truth) was started and in this matter there is no doubt.

So for this reason nobody answered for “ Liman Mulkul Yaum (Whose is king today ).”

In the following poetry line’s translation , the benefits upon his death which is mentioned as follows.

Upon his death, one who will visit his grave in Ramtin for the fulfilment of desires and then wishes he will help anybody in this matter.

He was died at the age of 130 years.

His grave is situated in Khwarizam and which is famous even today for the fulfilment of desires and wishes.

## 15.

## Khaja Mohammed Baba Samasi

He used to advise his first caliph Khaja Amir Kalan that Khaja Bahauddin Naqasbandi will be born soon so he has instructed him to take care of his spiritual training and education.

He used to tell “ Oh : persons take care of your heart from the useless persons because in their company the heart will become useless.”

He was died in the year 577 Hijri and his grave is available in Samas village.

## 16 .

## Khaja Syed Amir Kalal

When he was in the womb of his mother and for this reason she will feel severe pain in his stomach in case if she would eat any doubtful food item. Due to experiencing this problem she will use to take care in this matter and eat only Halal ( legal) food.

Due to the kind attention of Baba Sahib he was attained very great status and position so for this reason he has left behind 114 caliphs after him.

He died on Thursday during the prayer time on 8<sup>th</sup> Jamidal Awwal in the year 772 Hijri and his grave is situated in Soqar village.

## 17.

## Khaja Bahauddin Naqshband

He was born in the month of Muharram in the year 718 Hijri. Since his childhood there were many miracles done by him. He was famous in the following things.

1. Traiqat (the mystic way).
2. Haqiqat ( the truth).
3. Shariat ( Islamic law).
4. Sunnat ( practice) of the last prophet of Allah .

Genealogy tracing back to Khaja Bahauddin Naqasband.

1. Khaja Bahauddin Naqashband.
2. Syed Mohammed Bukhari.
3. Syed Jalaluddin Syed Burhan uddin.
4. Syed Abdullah.
5. Zainul Abdin.
6. Syed Qasim.
7. Syed Shaban.
8. Syed Burhan uddin.
9. Syed Mahmood.
10. Syed Balaq
11. Syed Taqi Sufi Khalwati.
12. Syed Fakher uddin .
13. Syed Ali Akbar
14. Syed Imam Hasan Askari
15. Syed Imam Ali Naqi
16. Syed Imam Mohammed Taqi.
16. Syed Imam Musa Raza.
17. Syed Imam Musa Kazim.
18. Syed Imam Jafar Sadiq.

He was followed the religion of Imam Abu Hanifa and many of the Mashiqs (learned persons) of the Naqshbandiya Sufi Order have also



followed Imam Abu Hanifa. He has got spiritual knowledge from Khaja Mahmood Baba Siamese and has got a spiritual education from Amir Kalal and he also has got spiritual knowledge from Abdul Khaliq Ghadjwani .

From Khaja Mahmood Anjir to Khaja Amir Kalal all of were great masters of the Naqshbandiya Sufi Order and all of them followed Zikr ( remembrance of Allah) of Jhari (loud voice) and Khafi (hidden). But during the period of Khaja Bahauddin Naqshbandi , Abdul Khaliq khadjwani's spirit has instructed him to discontinue Zikar (remembrance of Allah) Jahri (loud voice ) and to continue only Zikar (remembrance of Allah) Khafi ( hidden). So from that time he was adopted Zikar Khafi (hidden method of remembrance of Allah ) and so he has instructed his followers of this great chain in this matter.

Somebody has asked Shah Naqshband that there is no Zikar (remembrance of Allah) Jahri (loud voice) or Khilwat (sitting in solitude ) in your Sufi Order so please explain on which rules and regulations your order depend upon it ?, so in this matter he has explained the following details.

“ That to live with mankind in the Zahri ( manifest ) way but do not leave Batin ( innermost) with Allah.”

Once he saw a chameleon who was very busy watching the sun's shining beauty so he sat before him with respect and told him “Oh : the lover of sun your love is so great. So you pray Allah for the following things which you have possess with you in your love with the sun so that such following things will be available with me for my love of Allah.

1.Shahud (deponent).

2.Istgfrar (attention).

So that with the help of above these two things he can get the love of Allah. Upon his request the chameleon turned his face towards him and saw him and he has stood there and prayed for him while looking at the sky for the longest time. When the chameleon was praying he was saying Amin (amen). Since that time there has been improvement of his Mushada (observation ) to a great extent.

So think about his great position of selflessness and which was same like a pious person (arif) and who like a Mustaqi (a patient who suffer from thirst) and upon giving him everything still he will feel thirsty.

He followed the sunnat (practice) of Allah's last prophet in the complete way. He used to recite day and night Rabi Zidni Elman ( Oh : Allah increase me in knowledge )

He was died on 3<sup>rd</sup> Rabil Awwal in the year 791 Hijri.

His grave is situated in Qasar Arfan which is near from Bukhara.

## 18.

### Khaja Alauddin Attar

He was married with the daughter of Khaja Bahauddin Naqshaband and Khaja Sahib used to like him very much. He was very perfect in all knowledges and his excellence is famous. To keep away from Ruwant (pride) of Mavliyat (Muslim priest) he was instructed him to sell the grapes in the bazaar.

Khaja Sahib used to ask him always to sit near him and he always used to take care of his heart. So the people asked him what is the reason in this matter?. So he replied that “ Wolf of the Nafas (soul) is always looking to attack the man so for this reason he used to take care of him in this matter for his protection.”

To keep away from dangers, Khaja Sahib has instructed the following things.

To think about his master at the time of danger and if there is no result of it then he should breath three times deeply and think that he is keeping away dangers from the mind and recite the following prayers three times and its translation is as follows.

“ Oh : Allah I ask for your forgiveness for such things which are not liked by you and which are mentioned as follows. “

1. Sayings.
2. Deeds.
3. Hearing.

4. Looking.
5. Power to do good deeds.
6. The power to escape from sins.

Astafirallah Min Jamiu Ma Karra Allah Qawat Wa Fellan Wa Khataran Saamia Wa Naziran La Hawaool Wa Quwata Illa Billah and say Feyamal many times.

Aladdin's caliph Khaja Abdullah Imami said " If there is no benefit from this for the protection of dangers then continue Zikar (remembrance of Allah) of La Ilaha Illah in heart and at the time of Zikar ( remembrance of Allah) then one should think in mind about La Majud Illalh. So the dangers which are there Majud (present) will be going away from La (no). If also there will no protection from the dangers then continue La ilah ill with Zikar Jahri ( remembrance of Allah in a loud voice)."

Khaja Abdullah said " If there will more silent than the relation (with Allah ) will be more and so it will become more powerful." The disciple should not be angry with anybody and in case of any problem of anger and in that situation he should take a bath with the cold water and if there is any problem with cold water then he should use hot water. The cold water is good for the cleansing of the heart. After taking bath as per above method then he should wear thin clothes and pray two rakats (one rakat is equal to one set of standing, genuflexion and prostration in prayer) in the vacant house and pray Allah with sincerity for keeping away from the danger as per above the mentioned method.

Khaja Bahauddin has instructed Aladdin to pray the following prayer at the time of commencement of any new work. The prayers are mentioned as follows.

" Allahumma Tan Wajhi Wa Fe kulli wajhi Wa Maqsadi Fe Lulli Maqsadi Wa Gasini Fe Kulli saie Wama Yuqai Wa Malazi Wa Kulli Shidati Wa Hum Wa Wakili Amrin Wa Tu Wallini Tawalli Mubadin Was Enayatihe Fe Kulli Hal. "

Its translation is mentioned as follows.

"Oh : Allah in my every deeds my attention will be there towards you only . Always I will desire and look at You only. In my every deed I seek your help. In every difficulty and easiness I look at You only . For

my every work I seek your help and attention in this matter. I seek always your love and favour for me.”

His sayings are too many and some of them are mentioned which are as follows.

1. To work hard to obtain Tafiz (delegation of powers) and Taslim (acceptance) and this is best condition.
2. To make Quran as the constitution of your life and to love Allah as per the innermost (Batin) way during the day and night.
3. Those who visited the graceful graves of the holy saints of Allah so at that time they should keep their attention towards Allah and with such attention towards Allah, they are able to get desires and wishes fulfilled through Wasel (mediation) of the spirit of the holy saints of Allah.
4. The passion which is available with the help of negative and positive feelings but with the help of Maraqaba (meditation) the passion which is available soon and such condition is not possible with negative and positive feelings.
5. Everybody knows the benefits of silence, but they will not act upon it. It is also the fact that many people did not know the ways of Saluk (mystic initiation).

Dear friends when you follow silence then do not allow your heart without any work and control it from the dangers and doubts. If zikar (remembrance of Allah) of heart will commence then the heart will start Zikar (remembrance of Allah) and in such case you sit silently and hear the same. In the above situation the condition of the heart will be as follows.

Sometimes the person will be in the height of high mountains and sometimes there will be no information for him about his foot and backside of his body.

6. During this present time Halal (legal) means of earning is possible from the business as well as from the occupation of the agriculture.
7. There will be increase of intelligence of next world in the company of pious persons and in the company worldly people there will be chances of the increase of economic sources but the intelligence of the next world will be helpful and useful in the other world upon the death.

8. Upon becoming the disciple one should visit his master on a daily basis without fail and present himself there with great respect and attention. If there is distance then he should send letters to him for every two months and mention his condition in it. Always one should be busy towards him by the way of the innermost (Batin). During the period of his illness before his death he has told the following advices which are as follows.

“That world where we will go upon of our death is better and finer than this world.”

“Oh : it is sad that upon my death some friends will come here and will not find me and so for this reason they will feel the sadness in this matter and returned back from here helplessly. “

“Oh : people leave tradition of the customs, public habits and for which Allah’s last prophet and his companion came into the world to prohibit these things.”

1. To act upon Azmiyat (intention)
2. Do not leave any tradition of the last prophet of Allah
3. To act upon Wasya ( advice) completely

If you will not follow the above things then you will be in a difficult situation. Upon saying the above things he started saying La Ilha Illah in a loud voice .

In his last time he saw Khaja Bahauddin Naqshband clearly and he has said something to him and also heard his instructions.

He was died after Eisha ( the evening prayer) prayer on Wednesday on 4<sup>th</sup> Rajab in the year 802 Hijri. His grave is situated in Noman village which is near Hisar city area.

Upon his death one great holy saint saw in his dream in which he explained the following things that the last prophet of Allah has granted his permission which is as follows.

That those who will be buried near his grave and if the distance will be 100 Farsang (one Farsang = 6.24 km ) and for such persons he will recommend for them .

Baba Aladdin will recommend for those persons who will be buried near his grave and if the distance will be 40 Farsang (one Farsang = 6.24 km ) and also those who are his disciples and his followers will

also recommend for those persons who will buried near their graves and if the distance will be one Farsang (one Farsang =6.24 km ) from their graves.

## 19.

### Khaja Yaqub Charqi

He was perfect in the knowledges of Zaheri (manifest) and Batani (innermost).He was a disciple of Khaja Bahauddin and under his service and his spiritual training he has passed many stages of Saluk (mystic initiation).

At the time of death of Khaja Sahib was telling him to go into the service of Aladdin and complete and get mastery in the stages of Saluk (mystic initiation).

As per instructions of Khaja Sahib he was going into the service of Aladdin and later he got his caliphate.

He was died in the year 751 Hijri and his grave is situated in village Halaftu which is in the city area of Hisar.

## 20.

## Khaja Obaidullah Ahrar

There was passion (Jazba) on his father before four months when he was come into the womb of her mother. When the pregnancy (Hamal) was developed then such condition was becoming less. His grandfather has given all things of Velayat (saintliness) to him. Since childhood he has got a relation of Huzur (presence) and May eats (company) with Allah. He was used to say that since adulthood he was used to think that everybody will have such condition of Huzuri (presence) with Allah. But at a later stage he came to know that those who are lucky and fortunate person only will have such condition with Allah to have Huzuri (presence ) and Mayeat (company). But other persons are not able to have such grand and great position with Allah.

He never accepted gifts and presents from anybody or sincere persons.

He said due to Kashf (revelation ) of graves, the spirit of grave person will come out in the shape of Tashkal (change) instead of Surat of Mashalia (original) and Satan has got this ability of power of Tashakal (change) so in such case it is difficult to differentiate whether it is grave person's shape or it is Satan?. So for this reason in the Sufi Order of Naqshbandia this method is ignored and instead of this they conduct Maraqaba (meditation ) while sitting near the grave and while leaving all connections and conditions to watch the Zahur's (presence) condition and with this they will able to know about the grave person's details and information which are required by them. To know about the details of living (alive) unknown (Ajnabi) person they also apply the above method in this matter. His great sayings are as follows.

1. There are two kinds of flavors of Allah.

A. For the general persons , the grace is granted to them despite of their sins and faults.

B. For the special persons their condition is not disturbed despite of their mistakes.

2. Friends, try to avoid for Nikah (marriage) and if any persons has pressure from his Nafas (soul ) then in such case recite Astagfar (beg pardon of Allah) in this matter. And if there is no benefit from the above

method then he should move in such place where there is no women will be available. If still there will no benefit in this matter of the above method, so to keep always fasts and eat less food and so in this way to control sex pressure in this matter. If there will be still more pressure of sex by the following above different methods and if also there is no control on it than one should visit the graveyard and say “ Oh : my Nafas (soul) see all of them who were once living in the world and they are now in the soil. There were used to live in this world in the shape of beautiful and lovely moon like maidens and where they are now ? And where their lovely actions and deeds had gone. ? They are now living in a corner of their graves in lonely condition. Now also the men of the past do not have beautiful and lovely maidens and their lovely connections.

Due to their Nikah (marriage) which had caused the difficulties and problems in the world and if they would have a spiritual connection with the holy saints then they will have great positions in their graveyards.

In the graveyards there are so many holy saints are buried there so we should take their help to avoid Nikah (marriage) and so in this matter we will able to get their help from their holy graves. If still there is thought of Nikah (marriage) in your mind then in such case you can get help from living holy saint in this matter and they will decrease your pressure of sex so in this way you will have light pressure instead of high pressure for your Nikah (marriage) .

3. The disciple should always take care for the actions and Zikar (remembrance) of Allah and not to think about Huzur (presence) and Jamit (peace) as Huzr (presence) and Jamit (peace) is reward from Allah and it is rare and it out of reach of the persons. But actions and Zikar (remembrance) of Allah are Kasbi (skills) and it is within the reach of the persons.

But due to the following actions and Zikar (remembrance) of Allah which will lead us towards Huzur (presence) and Jam it (peace). So one day with the help of the actions and Zikar (remembrance) of Allah one can get Huzur (presence) and Jamit (peace) surely.

4. If you find these three signs in anybody then you can think them as the holy saints of Allah .



When you look upon them , then you will have attraction and love towards them. When they talk , you will have much attraction and attention so that you feel not to leave their company and sit there with them for the unlimited time. They never commit any worse and worse things and also they will not do any useless deeds.

5. The Quran, the tradition of the last prophet , Fiqh (Islamic law) and the Khulasa (synopsis) of the above three things is called Sufism and Sufism's Khulasa (synopsis) is Wahdit al-Wajud (unity of existence ) and this is not gain merely by talking. But it can be attained by cleansing everything and Naqash (impression) from the mirror of the heart which prevail in it and by becoming like the verse of the Holy Quran and the details which are followed.

As per Quranic verse “ Tabtil Alay Tabtila’ (devote thyself to him whole-heartedly) and while keeping away from all and to approach only towards Allah and after these stages the person's heart will be cleaned and it will be controlled and will become shining and then automatically there will be a possibility of availability of problem of Wahdat Wajud (unity of existence ) and it will be visible in it clearly.

6. At the time of cooking of foods, the food maker should not be careless about Yad (remembrance) of Allah. And also he should not be angry with another person. Ignore sexual and useless talking . With Huzur (presence ) of Qalab (heart ) and with cleanliness, cook the food so that food will enter into the stomach and it will become Noor (light) there and also it will enlighten the heart. If the food which is prepared without taking care of the above matters then such food will bring darkness and Kudrat (ill-will) in the heart.

7. If we take the help of any perfect person then there will be good results and upon acting such directions from him and which will lead us towards the highest level of status .

8. With the help of Riyazat (mystic exercise ) it is difficult task to remove the bad (Roya) character . So apply Iltizam (being necessary) for Batini (innermost ) actions and see its results. So there will be good results there suddenly and which will remove the bad (Roya) manners.

9. To keep away from bad (Khater) manners and sexual desires (Muqatiziat Tibbya) so in such cases to follow such instructions of good deeds which were given by holy saints of the Sufi Order of Naqasbandiya. It means to avoid Nikah (marriage) and in such case Allah is enough. Or considering our humility and our helplessness and to approach towards Allah with sincerity so in this way we will keep away from this difficulty and problem or to take the help of the innermost and courage of the sheikh in this matter to ignore this problem. This last method is best from all other methods.

10. Axel method, to clear unnecessary thorns of doubts and thinking from the heart.

11. In the Islamic law it is must follow the commandments of Zaheri (manifest). In the Tariqat (mystic way of life) it is must to have satisfaction and peace of the innermost (Batin). The perfection of satisfaction and peace of the innermost (Batin) is called Haqiqat (reality).

12. Masq Surat (mutilated form) is no more available in the Ummat (nation) of the last prophet of Allah but Masq Batin (mutilated innermost) is still available and its two kinds are as follows.

A. Not to approach Allah for Kabira (major) sins.

B. Not to censure the Nafas (soul).

In the above two matters If someone will give them instructions but there is no effect on them and these are two signs of a mutilated form of the innermost.

13. Nikah is like a Be'di (shackle) so always keep away from it and which stops the perfection of the innermost (Batin Sair).

14. Truth (Haqiqat) of the worship and it will not available with Khuzu (humility), sincerity and Tazre (supplication). So there should be greatness of Allah in the heart and so Azmat (greatness) of Allah will not be available without the love of Allah. And love of Allah will be not possible without following the Sunnat (practice) of the last prophet of Allah and prophet's knowledge of Islam.

So we should follow such learned persons (Mashiqs) who are Waris (successors) of the knowledge of Islamic religion. Try to keep away from such learned persons (Mashiqs) who is using their knowledge of

the worldly benefits and status. Also keep away from such Sufies (mystic persons ) who are interested in the dance and society and for this reason they are not concerned about the legal or illegal matters and accepts whatever come before them.

He was died in the year 893 Hijri in the month of Rabial Awwal and his grave is situated in Samarqand city in locality of Kafshir which is famous even today for the fulfilment of desires and wishes of the persons who visit his grave there.

## 21.

### Khaja Mohammed Sharafuddin Zahed

He was the great caliph of Khaja Obaid Ullah Ahrar and he was perfect in knowledge of Zhari (manifest ) and Batini (innermost ).

He was also perfect in the following things.

1. Fakhar (indigence )
2. Tajrid (solitude)
3. Ware (abstinence)
4. Taqwa (piety)
5. Zuhad (mysticism)
6. Sunnah (tradition) of last prophet of Allah

He was busy in the worship of Allah for many years without any sleep during the nights. So he was great the sheikh as per his name and fame.

He was perfect in Haq (truth), Zahed (mystic), and Reyazat (mystical exercise).

As he was very perfect in the above things so he has completed all things in the first sitting in the company of Khaja Obaidullah Ahrar and upon obtaining the Qirqa (saintly dress) and the permission he has left for his country.

He was died in the year 936 Hijri and his grave is available in the Waqsha village near the city area of Hissar which is famous even today for the fulfilment of desires and wishes of the persons who visit his

grave there.

## 22.

### Khaja Mohammed Darwesh

He was first trained in the company of Khaja Obaidullah Ahrar but later he was trained completely and got caliphate in the company of Khaja Zahed.

He was perfect in the knowledge of Zaheri (manifest) and Batini (innermost) knowledge and also he knew the secrets (Ramouz) of these knowledges in the best possible manner of (Suri and Manvi) extrinsic and intrinsic ways .

He was famous in the following things .

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1. Jazb (attraction)
2. Istarq (engrossment)
3. Shauq and Zauq (fondness)
4. Saqa and Atta (Charity and bounty)
5. Perfection in training and preaching of the disciples
6. He was a master in explanation of Quranic verses.
7. His style of teaching of Saluk (mystic initiation) was great and perfect

He was died in the year 970 Hijri and his grave is situated in Amkani village which is in the city area of Kush .

## 23 .

### Khaja Moulana Khjagi Mohammed Amaknagi

He was disciple of Mohammed Zaher and was trained by him. But he was completing the stages of Sufism under the guidance of his father

Khaja Dwaresh.

He was perfect in the following things.

1. Perfect Sufi saint.
2. Great *Mashaiq* (learned person) of Zaheri (manifest) knowledge.
3. Great Zahed (mystic).
4. Great Abed (worshipper).
5. Great Zakir (one who remembers Allah ).
6. He was famous for many of his miracles and Khuariq (marvels).
7. He used to keep himself always hidden and away from the mankind.
8. Without Istaqara (augury) he never accepted the enrollment of the new disciples for their training and preaching work.

He has sent his message to his caliph Khaja Mohammed Baqi Billah which is as follows.

“ I am remembering every moment about my death and I do not know what will happen to me in the future. I do not want separation from Allah and I need this only and for other things I do not care in this matter and also I do not care to look for them.”

He was died in the year 110 Hijri and his grave is situated in Amkana village which is famous even today for the fulfilment of desires and wishes of the persons who visit his grave there.

## 24.

### Khaja Khjagan Khaja Mohamed Baqi Billah

His father's is name is Qazi Abdul Salam and he was born in the year 972 Hijri in the city of Kabul. Since childhood there had been indications on his face showing the strong feeling of his love (Jazba) of Allah.

In the company of Mohammed Sadiq Halwai he has become perfect in the knowledge of Zaheri (manifest). Later he became disciple of Shaikh Khaja Obaid Ullah and learned the teachings of Sufism but when he feels no satisfaction with him then he has approached Shaikh

Iftakhar and became his disciple. Upon not getting satisfaction from him also he went to see Amir Obedaiddullah and become his disciple but he was also not satisfied with him and so he was searching for any perfect master to guide him towards the height of Sufism and he saw a dream in which he saw himself becoming the disciples of Khaja Bahauddin Naqshband so from that day he was starting his search for the perfect master of the Sufi Order of Naqshbadi . So in his search he was reached to Kashmir and saw Shaikh Baba Wali Kubrawi Naqshandi and he was benefited greatly upon his spiritual training there and he has got manifestation of Gubiat (knowing hidden things) and during his training period the sheikh was died so he was very sad and helpless in this matter due to the above reason.

During that period he has met Moulana Khajgi Amkangi and he has become his slave and the sheikh took him in the lonely place and taught him for three days continuously and due to the grace of Allah he was becoming perfect there in his company .

One day the sheikh has instructed him to proceed to India so that with his presence there the Sufi Order of Naqshbandi will be developed and will reach at its great heights there.

As in his personality, there was great sincerity in him so for this reason he has told him in this matter about his helplessness. So for this reason sheikh told him for the Istaqara (augury). Upon Istaqara it was revealed in Alam Roya (in the dream) that in India there is a great holy saint Mujaddid Alif Thani who will be available for his company and who will help him in this matter. His perfect will be completed through his help and both will help each other and will have too much love and affection in between them.

As per his spiritual master's instructions he was proceeding towards India for his preaching mission there and he was staying in Lahore city and after great benefits to the people there he went to Delhi where many people become his disciples and followers.

In Delhi Fort of Ferozia there is a better natural resort in which there is a big canal and which flows from there and a big mosque is also available and as the resort has beautiful location so for this reason which attracts large numbers of people .

As the holy saints like such above places greatly so he liked this place and he was settled down there and lived there till his life.

He was perfect in the following things.

1. Interest.
2. Wajd (ecstasy).
3. Hall (ecstasy).
4. Knowledge of Allah.
5. Haqiqat (truth).

Despite of his above great merits he was very sincere and simple in the nature so he used to sit on the earth without mat or bedding and clothes.

And he thinks himself not fit for the preaching work. He was very kind to the mankind. Once a cat slept on his blanket and so he stood near his bed till morning in the severe cold night and not disturbed the cat from his blanket.

There was too much (Esar) selflessness in him and there was no limit on it in this matter. If there will any mistake by any of his disciples then he used to say that it was his mistake which reflected in his.

In the worship and dealings he used to take too much Ihatiat ( too much care). And for this reason in the beginning being follower of Hanafi religion he used to recite himself Qirat ( recitation of the holy Quran ) behind the Imam (leader) in the mosque. One night he saw in his dream Imam Abu Hanifa and who told him that many great holy persons followed his religion. So he has understood Imam Abu Hanif's Tariz (objection) and discontinued reciting Quran behind the Imam (leader) in the mosque.

One day he went to one place and prayed two rakats ( two sets of standing , genuflexion and prostration in prayers ) and said this soil will touch his Daman (edge) of his shirt and he saw Obdaidullah Ahrar in his dream and who put on shirt on him. In the morning he has explained his dreams that if possible he will be recovered from the illness otherwise the shirt which he was seen in his dream will refer as his Kafan (shroud).

He was died due to illness on 25<sup>th</sup> Jamad Awwal and his grave is

available in Delhi and this place is situated where there are relics (Asar Mubarak) of Allah's last prophet are available.

## 25.

### Mujadadid Alif Thani Sheikh Ahmed Faruqi Naqashbandi

As per his inheritance he belongs to Faruqi family and he was direct 28<sup>th</sup> descendent of Hazrat Omer Bin Qatab and in his genealogy line there were many great holy personalities and Islamic learned persons were born and did great endeavours for the preaching and propagation work of Islam .

To write the details about the works and achievements of members of their family is not easy and will need many volumes to describe. In this chapter brief details are mentioned and which are as follows. He was born on 971 G in the city of Sarhind.

When he was still young then Shaikh Shah Kamal Quadri predicted that he will have a long life and he will become great learned person and as well as a great Shaikh of his time. At the time of his death the sheikh asked the boy to suck his tongue so from that time there was inspired of the Sufi Order of Quaderia on him.

Since his childhood he has great status with him so anybody who will look at him and used to say that he will become a great pious personality of his time. He has got many knowledges from his father and after this he went to Sialkot and approached Moulana Mohammed Kamal Kashmiri and Moulana Yaqub Kashmiri and he had learned many knowledges there and he got a certificate in prophet's traditions from Qazi Bahlul Badhkshi. During his time there was no person like him as he had become a great master in many knowledges.

He got khilafat (caliphate) and permission in the Sufi Order of Chistiaya and Quaderiya from his father.

When he reached at the age of 17 years, he was become perfect in Batini (innermost) and Zaheri (manifest ) knowledge and he was beginning the teaching and preaching work of students and disciples in



Batini (innermost )and Zaheri (manifest) knowledge and he was busy in these works for a long time. During the above period he had written the following booklets.

1. Magazine (Risla) Tehlia
2. Magazine (Risala) Rad Rawafiz

At that time there was a great power of Rawafiz (Shia ) people but due to his courage and his right path of truth he was not afraid of them and he wrote the above magazines against them. Despite of his great ability and status he was anxious to join the Sufi Order of Naqshibaniya connection. He was also anxious to visit the Holy Harem (grand mosque) in Makkah but his father due to his love and affection was not allowing him to proceed on a long journey of Makkah.

When his father died in the 1007 Hijri so he was proceeding to Makkah in the year 1008 Hijri for Hajj pilgrimage via Delhi and there he met Khaja Mohammed Baqi Billah and he was staying there for a period for two days and he has requested him to accept him his disciple so Baqi Billah was accepted him as his disciple without checking by Istagara (augury) and included him as disciple in the great circle of his chain.

He (Baqi Billah) told him that long time ago he has seen a dream and its interpretation was given by Khajagi Amaknagi that some great Qu'tub (highest cadre in spiritual pivot) will be getting Faiz (favor) by him. So he finds all marks in him which were explained by Baqi Billah and he told him that he will be next Qu'tub (highest cadre in spiritual pivot at axis) of his time."

After this he has completed the following things in the perfect style of the Sufi Order of Naqshbandiya.

1. Worship
2. Mujahidat (endeavors)
3. Daily recitals
4. Maraqaba (meditation)

In the short time of two months and some days there was great

progress in him in the following things.

- 1.Ulum ladina (inspired knowledge)
- 2.Marif Yaqina ( knowledge of convincing proof)
- 3.Israr Vilayat (mysteries of saintliness)
4. Higher the status
- 5.Anwar Fuzat ( favour)
- 6.Barkat Ilahi (grace of Allah)

For the above reasons there was great progress of the above things with him so the great masters of Islamic religion were surprised in this matter and they said it is the grace of Allah that such favour is granted by Him to anyone whoever He likes.

And then upon getting permission of caliphate he was returned back to his country. On his arrival there were many knowledge seekers who came to visit him and were benefitted greatly by him.

He belongs to both the Sufi order of Chistiya and Sufi order of Quaderia but he was much interested in the preaching and propagation of the Sufi Order of Naqshibandiya. His condition become as such that Momen (Muslim ) and Masqi ( thirsty ) persons were used to like him very much and have his love in their hearts and the Fajir (sinful) and unfortunate persons were used to dislike and have enmity with him. Shaikh Abdul Haque was became his admirer and used to say the above saying about him. Shah Waliullah also praised him too much .

His miracles are too many and difficult to mention all of them. Once he has accepted one invitation of eating food at a particular occasion at ten places and by grace of Allah he was present in all ten places and eat the food at the same time as per schedule time.

During the reign of Mughal King Jahangir he was imprisoned for saying Kalmia Haq (Muslim creed of truth). But During his imprisonment he was used to attend congregational prayers on Friday despite of strict police security arrangements and policemen were unable to know when he will go outside and come back in again in the prison. When the king himself saw his miracle and was becoming his admirer and begged for his pardon for his great mistake. When he was freed from the prison then there were many prisoners who were

converted into great persons of Islamic knowledge and many become great pious persons due to his hard endeavours during the time of his imprisonment.

His great miracle was his Istaqamat ( firmness) of the Shariat (Islamic law).

Once he wrote to somebody that if someone who flies in air and walks on the water but if leave any Mustshab (desirable) thing then he is nothing like a small barley of grain before Allah and the holy saints of Sufi Order of Naqhbandiya.

He was too much interested to follow the Sunnat (practice) of the last prophet of Allah .So when became 50 years old then he was used to say that his age will not be more than 63 years. So he will leave this world at the age of 63 years and he was died at the same age.

In the month of Muharram of 1034 Hijri he told that he will leave this world after 50 days and he was shown his burial place.

He advised his sons to keep his burial place in secret so for this reason they became very upset and sad in this matter. Then he told them to bury him near his father's grave and make his grave as per requirement of Sunnat (practice) of the last prophet of Allah so that it will finish soon.

He was used to sleep in the desirable way and used to put his hand under his cheek and he was used to sleep on the right side .He was died on 27<sup>th</sup> Safar on 1034 Hijri. He was told he did many good deeds but once he prayed two Rakats (two sets of standing, genuflexion and prostration in prayers ) which helped him at this time. While saying about Salat (prayer ) as above his soul left to the spiritual world. The prayer (Salat ) is linked of all holy prophets of Allah.

## 26.

### Khaja Mohammed Masum

He was born in the year 1009 Hijri. He was the third son of Imam Rabbani. Imam Rabbani has praised his higher qualities very much.

In a period of less than 3 months time he was memorizing the Quran by heart and when he was 16 years old.

He has completed the mastery in the following knowledges.

1. Knowledge of Aqlia (wisdom)
2. Knowledge of Naqlia (tradition)

Upon getting the above knowledge he has started teaching work of the students. His father Imam Rabbani has taught him Talqin (preaching) methods during his studies when he was eleven years old. In his younger age he has began his much interest in the following things.

1. Zikar (remembrance of Allah).
2. Maraqba (meditation).

When his father Imam Rabbani comes to know his following qualities

1. Qal (theoretical knowledge)
2. Hal (rapture)
3. Waru (abstinence)
4. Taqva (piety)
5. Ahwal (condition)
6. Warat (state)

then he has granted his permission and caliphate and told him that “Baba Masum you will become Qu’tub (highest cadre in spiritual pivot) in the areas around Syria and Rome.”

His caliphs were gone to the cities in above countries for the preaching and propagation of Islam there.

His letters are available in three volumes of books in which he has explained in detail about the mysteries and Lataif (problems) and in those books he also added letters of his father and discussed about them.

He did many miracles and he was died on 9<sup>th</sup> Rabi Awwal in the year 1079 Hijri and his grave is situated in Sarhind.

27.

Moulana Sheikh Saifuddin

He was the fifth son of Shaikh Museum . He was born in the year 1055 Hijri. He always acted as per his knowledge.

Upon completion of the knowledges he was following the Sufi Order of Naqshbandiya's rules and regulations as per his father's instructions.

His Jazb Qaumi (national attraction) and higher status was such that so for this reason the people were surprised and uneasy due to his high level of Quwat Touja (power of inclination).

As per his father's instruction he was settled down in Delhi city where he was very popular among public and private persons. Even Mughal Sultan Aurangzeb Almagir and his sons, family members and his royal courtiers were among his disciples and followers.

Sultan Alamgir due to his knowledge of Batini (innermost) and benefits of his company and used to worship throughout the nights. So he wrote his father that in Almagir *vilayat litifya* (high level of saintliness) is more so his father also checked by his Kashaf (augury) in this matter and found the details were correct and true.

He was perfect in Amar (command of good deeds) and Nahi (prohibition of bad deeds) and no other person could not reach to such higher level and he has also worked against Bidats (innovation in religion) and also he was becoming such great person in this matter and such personality was not available during his time.

During his time all Bidats (innovation in religion) were removed due to his hard endeavours and hard tasks in this matter. So for this reason his father named him as the supervisor of the Ummat (nation).

One day Sultan Almagir invited him to his palace so he has accepted an invitation as per requirement of Sunnat (practice) of the holy prophet. When he has reached the royal fort and found a picture on the fort wall so for this reason he was immediately returned back from there

to his residence area. When Sultan Alamgir comes to know the above details then he has ordered for the immediate removal of the picture from the fort wall and in this way Sultan Alamgir brought him back to his palace.

Daily 1400 persons used to get food from his kitchen. Due to Faiz batany (the favour of innermost) many poor and rich persons were benefitted. Also many thousands of persons have got complete knowledge of the religion of Islam.

Once a disciple was there in his meeting of ecstasy who was trying to Zabat (control) in this matter too much but it was becoming unbearable for him and for this reason he was died immediately on the spot there. When he saw this situation then he has told that ecstasy will kill the sympathetic persons. So for this reason many Mashiqs (learned) have declared the ecstasy as illegal and un-lawful.

Once one of his disciples was trying to decrease his habit of eating of the food so he told him that in the Sufi Order of Naqshbanidaya it is not allowed to decrease the eating of food habit. All our high level holy Saints had laid the foundation of our chain on Dawam Waquf Qalbi (to keep the heart always busy in remembrance of Allah) and the presence of Murid (a Murid is an initiate into the mystic philosophy of Sufism.) in the company of the sheikh.

The result of Zahed (ascetic) and Mujadi Shaqa (endeavours and hard work) and Samra Karq habits (benefits of the miracles) which are not useful and not concerned for us.

So we should pay attention to the following things.

1. Zikar (remembrance of Allah).
2. Attention towards Allah.
3. Sunnah (practice) of Allah's last prophet.
4. Grace and light.

All such above things depend upon Dawm Waquf Qalbi (to keep the heart always busy in remembrance of Allah) and the presence of Murid (a Murid is an initiate into the mystic philosophy of Sufism.) in the company of the sheikh.

He was died in the year 1095 Hijri and his grave is situated in

Sarhind.

28.

Sheikh Hafiz Mohammed Mohsen

He belongs to the sons of Sheikh Abdul Haque Muhaidith Dehlavi and was the caliph of Sheikh Masum. Many persons were benefited by his Batini Faiz (the favour of innermost). In the knowledge of Zaheri (manifest ) no such other person was available during his time. He perfect in the following things.

1. Waru (abstinence).
2. Taqwa (piety).
3. Zuhed (mysticism).
4. Worship.

He was died in the year 1147 Hijri.

29.

Moulana Syed Nur Mohammed Badayuni

He was perfect in the knowledge of Zahari (manifest) and Batini (innermost). He was trained by Sheikh Saif Uddin in the teachings of the Sufi Order of Naqshibandiya. Then he approached Sheikh Hafiz Mohsen and was living in his company for many years and got his Faiz (favour) from him. After that there was a condition of engrossment (Istarq) which was prevailed on him for a period of 15 years but during the

prayer timing he was used to become normal from the unconsciousness.

He was perfect in the following things and there was no such person during his time.

1. Sunnah (practice ) of Allah's prophet.
2. Waru (abstinence).
3. Taqwa (piety).
4. Perfection.

He was used to study always books of apathetic manners (Sard Akhlaq ) and he was used to find ways of Sunnat (practice) of the last prophet of Allah and whichever Sunnat (practice) he will find then he will act upon it.

Once he has put his right foot by his mistake in the toilet room against the Sunnah (practice ) of the last prophet of Allah. Due to this mistake there were the bad effects on his conditions of Batini (innermost). There was a great favour to him for three days and he did tazreh (humility) and after this there was condition of basit (expansion) which prevailed upon him.

He used to take care of legal food and never eat the food of the rich persons which come under the doubtful category of food. During his whole life he has never eaten the food of rich persons. One day he received food from a rich person so he has told there is zulmat (darkness ) on this food and asked Mazher Jane Jan to look it? And Mahzer Jane Jan has told him that the food is from legal money but in it there is riya (show) which is included in it so due to this reason there is zulmat (darkness ) which was added in it.

When he has used to take books on loan for the reading purpose from any rich person but he will not use to read it for three days and he used to say that in the book's cover and in its binding due to the company of the rich person there is zulamat (darkness) which have added in it. Upon three days time due to his company when there will be light on the books then he used to read the books.

He was perfect in the follow things.

1. Taqwa (piety).



## 2. Sunnat (practice) of last prophet of Allah.

He used to follow of Sunnat (practice) of the last prophet of Allah and for this reason always two dishes of curry will be not available there on his dining cloth. Like others there will be no effect of cold (zuqam) on him. He was always followed willingly (Reza) and acceptance (taslim) of Allah.

He was died on 11<sup>th</sup> Zeqada 1135 Hijri.

## 30.

Moulana Shamsuddin Habib ullah Mirza Mazher Jane Jana

He belongs to Alwai Syed (descendents of Syedna Ali through his other wives other than prophet's daughter Fatima) and through Mohammed bin Hanifa and he was connected with the fourth caliph of Allah's last prophet Syedna Ali Ibn Abi Talib.

He was born in the year 1111 Hijri On 11<sup>th</sup> Ramadhan. Since childhood there were indications on him for the following things.

1. Preaching and propagation.
2. Grace of *velayat* (saintliness).

His father followed masrab (way of life ) of fakir (darwesh) and he has taken great care for his early education and training. He trained him perfectly in all knowledges and in all kinds of skills. He was even perfect in the tailoring work and so he used to cut trousers in the fifty styles and designs.

He used to say that if twenty persons will attack on him with swords then he can defeat them with the help of small wooden stick or piece and able to take down their swords and defeat them easily and smoothly.

He saw Prophet Abraham (peace be upon him) in his dream with his kind look of favour and at that time when he was nine years old.

At the age of 18 years he was completed all knowledge of Aqli (wisdom) and Naqlia (traditional).

Since childhood he was much interested in the loving nature so

for this reason his poetry is very famous. His Diwan (collection ) in Persian language is very famous for his poetry of Ghazals (odes ) and poetry of love. He was having great interest to follow Sunnat (tradition) of the last prophet of Allah. He was having much interest in the knowledge of Batini (innermost) and love of Allah so for this reason he was anxious in this matter and so he was searching a perfect spiritual master and teacher for his guidance and training . His father was a disciple of Sheikh Abdul Rahman so he went to see that sheikh. That sheikh was famous for his miracles but he finds him that he was late in the prayer schedule. So he has said in this matter that one who neglect the Sunnah (tradition) of last prophet will not be good for him to follow him. So when Sheikh Abdul Rahman will not take care of Sunnat (practice) of last prophet so why he will follow him as his spiritual master so for this reason he began hating him. There was another fear with him that his father will force him in this matter and advised him to become disciple of Sheikh Abdul Rahman.

One day he asked his father why Sheikh Abdul Rahman used to follow delay schedule in the prayers so his father was told him that he is always in the condition of Sukur (intoxication ) so for this reason he may be excused in this matter. So he had told his father that, at the time of prayer he will be in the condition of Sukr (intoxication ) but in other conditions and timings he will be found in the perfect state of condition. So upon his above speech, his father was surprised in this matter. His father told him “ May Allah increase your intelligence and wisdom and you have criticized our Sheikh. “ At that time this matter was ended smoothly but his father began thinking that with the guidance of Sheikh Abdul Rahman his son will ignore misunderstanding with him.

At that time when he has heard about great characters of Syed Noor Mohammed Badayuni so there was great interest with him to see him. So for this reason he went to see him and find the following perfect things in him.

1. Islamic law.
2. Sunnat (tradition)of last prophet of Allah.

### 3. Character.

That Sheikh asked him why he has come there.? So he replied him that to become his disciple. So sheikh included him in his disciples even without checking by Istqara (augury).

In his first attention there was improvement of his five senses (latif khamisa) in him. Due to the grace of his holy company he forget his food and sleep and was started hating the mankind and was started also wandering in the lonely places without wearing the footwear and without covering his head.

At time of hungry he used to eat leaves from the trees and think it as his risk (sustenance).

In his Batin (innermost) there was too much improvement of impression and which was reached its height so he would able to see himself in the mirror same like the face and appearance of his sheikh.

When there will discuss about Hadrat Sidiq Akber (first caliph of Allah's last prophet) then he will find near him and also he will see his presence with his eyes there .

He was in the company of Sheikh Badayuni for a period of four years and did Riyazt (mystical exercise) there and sheikh was awarded him the preaching methods and Sufi Qarqa (saintly dress ) and after that Sheikh Badayuni died. Even though he was nominated him his caliph but still there were some in-perfection was with him so he was searching for the something more. So for this reason he has got Faiz (favour ) for a period of six hears from the grave of Sheikh Badayuni.

One night he saw Shaikh Badayuni in his dream and who was told he “Oh : Baba Mazher it is permissible to get Faiz (favour) from the graves but as per instructions of Allah one should get Faiz (favour) from the living person. So for this reason you must get completion of your knowledge from the living sheikh.

In his dream many times sheikh instructed him in this matter to search for a living sheikh. So he left that place and lived in company of Sheikh Shah Gulshan but that sheikh told him that “ He is Malamati (censure) Fakir (darwesh ) so for this reason ignore him.” As there was Ghaeb (overpowering ) of the Sunnat (tradition) of last prophet with him so he

asked him that it is better to search for another holy person.

From there he went and approached Qu'tub (highest cadre in spiritual pivot) of his time Mohammed Zubair and lived in his company and the sheikh has paid his special attention towards him. One day the sheikh told him " During this process, there is required the company of sheikh compulsory and due to distance you could not meet me so it is better you should keep your status which you have got from Shaikh Badayuni and take care of it and this is best for you and with your endeavours you should increase it and which will be best in your interest. "

As the fate wants him to make something else so with the above saying with which he was not satisfied him. So he approached Sheikh Haji Mohammed Afzal and who told him " Baba Mazhar : your Saluk (mystic initiation ) was reached to higher lever with wisdom and you are having condition of the Kashaf (revelation ) which still I am not having with me and also I am not having such status of knowledge which you are possessing with you. So how you will be benefited with from me in my company."

In this way Haji Sahib used to instruct him but despite of the above instructions he was in his service for a period of 20 years and got many benefits in his company due to his kind favour and attention and his Nisbat ( connection) was becoming very strong and powerful. During the above period he was completed knowledge of tradition (Hadith) of the last prophet of Allah .

During Zikar ( teaching time ) of Hadith ( traditions of the last prophet of Allah ) Haji Sahib used to get Istaraq (engrossment) of the holy prophet of Allah and also there will be some Barkat ( grace ) and Anwar ( favour ) on him at that time and one who looked at Haji Sahib at that time then he will find him in the court of Allah's last prophet .

He got a favour from there and also got more benefits from there in his company and for this reason he has approached Haji Saheb for the learning knowledge of Hadith (traditions of the holy prophet of Allah ) from him.

After the above teaching he has approached in the service of Hafiz Sadad Allah and he was living there for a period of 12 years with him

and during the above period he was taken responsibility of the keeper of his footwear of Hafiz Sahib. Due to his Faiz Batni (favour of his innermost ) of Hafiz Sahib his Nisbat ( connection) was very much improved. When due to his old age and weakness Hafiz Sahib was discontinued his teaching and training work so he left him and has approached Sheikh Mohammed Abid Sonami and he was there with him for a long period .During his stay of 8 years with him , his training was completed as per his wish and desire.

One day Sheikh Abed Sahib told him “ Mazhar I and you are like two suns and it is not known whose light is more and whose light is less. It is good now that you should enlighten the hearts of the world and promote the following three Sufi Orders for which you are given permission in this matter. “

1. Quaderia.
2. Chistisya.
3. Saherwardiya.

For his above best qualities , so Wali Allah Sahib Muhadith Delhavi told that “ like Mirza Jan Janaan there was no such great person available during this time in any city or region .”

So he has got a favour from four great sheikhs of his time and sat on the throne of the caliphate and began the preaching and propagation work of Islamic religion and there was great response from the persons and so for this reason a large number of people from all corners of the country were approaching him in this matter.

He was perfect in *Zahed* (mystism) and Tawakal (trust of Allah) . He has got Asgana (ability to dispense with) of the world and people of the world. He never accepted gifts and presents from anybody.

He was perfect in the following things.

- 1.Kashaf (revelation).
- 2.Kashaf (revelation ) of Allah.
- 3.Kashaf (revelation ) of graves.
- 4.Kashaf (revelation ) of places.

His teachings are as follows.

1. Due to Zulmat (darkness) of food of the rich persons there will be a

disturbance on the condition of the innermost.

2. With the help of Saluk (mystic initiation) and due to this reason the love of Allah will be available. Sometime abundance of love will be available without Kasab (skill) from Allah. In such case there will be no authority available for the disciple. And it is Farz (obligation) for the disciples and it is the practice of the holy saints of Allah. So one should leave the desires and wishes of Nafs (soul) to get the love of Allah and to adopt more Zikar (remembrance) of Allah and follow it permanently and never discontinue it. Because the heart will not enlighten without too much Zikar (remembrance of Allah). If there will be more Zikar (remembrance of Allah) than there will be grace and due to this reason there will be available Gubat (invisibility) or any other condition will be rise in him so in such situation one should try hard to protect it. If such condition will disappear then follow Tazreh (humility) and with sincerity and to continue more Zikar (remembrance of Allah) and continue (Madamat) it and follow it on a permanent basis and never leave it so that it will become uninterrupted by time.

3. To respect and love of all holy personalities and general *Masha'iq* (learned persons) and it is must and if somebody for the purpose of love thinks that his sheikh is superior than others in the case of benefits then such thing is not wrong.

4. If there is no act upon piety (Taqwa) even for some minutes so it will be termed against the Sunnah (practice) of the last prophet of Allah. By avoiding Bid'at (innovation in religion) and to act upon the Islamic (Fiqh) rules then it will be better for the disciple and so it is sufficient during this time.

5. One should be busy in his schedule of Zikar (remembrance of Allah) and worship of Allah so that to enable him to keep control of his power of perception from other than Allah. Always one should take care of his courage and mind and in them keep the meaning of Allah so that he should get (Malka) ability of the presence (Huzur) and so that it should be well established.

6. It is good that one should correct his manners same like the manners of the last prophet of Allah. So for this purpose the disciple while reciting the Islamic creed then he should repeat its attributes of

censure for many days and follow the Islamic creed as comprising negation of all deities save Allah and instead of this to follow the love of Allah at the time of saying Illah (Allah).

7. To act against the desires and wishes of the soul (Nafsani) so that there will be Hall (the condition which comes and goes) and Muqam (the condition which will stay) will be available .

8. (A) *Duwam maraqab* (constant meditation), it will increase the power of the innermost .

(B) Due to reciting La Ilha Illah (There is no god save Allah), it will finish human characters and it will increase *Saluk* (mystic initiation) and so with its help the disciple will cover the distance of the way and will reach the destination easily and smoothly.

(C) Make a habit of reciting *Darud* (blessing of the holy prophet ) frequent and for this reason it will result good events.

(D) With the help of the Nafil (supererogatory ) prayers there will be available sincerity.

(E) Due to the reading of the holy Quran, qualities (Sifati) and light will be increased.

(F) Due to *Zikar* (remembrance) of the names of Allah and it will increase Jazba ( passion) of Allah.

9. *Zikar* (remembrance of Allah ) is good for the mystic initiation (Saluk) so one should take care of its meaning otherwise the repetition of words will bring only reward (Sawab) and not more than this.

10. It should be noted that those who reject connection of Majjdia (revivalist) because it is delicate (Latif ) and so there is no colour of it so for this reason the people will not understand it and refused it. Even Salik ( mystic initiate) who is perfect in it also not able to understand the situation whether he has the completed perfection or not and he will have doubts in this matter so he will think that he has disconnection of Saluk (mystic initiation).

With the help of favours of four sheikhs he was busy for a period of thirty years in the preaching and propagation work of Islam and he brought millions of people towards the right path of Allah and also awarded his caliphate to many thousand persons.

This sun of saintliness (Velayat) left this world on 10th Muharram in

the year 1195 Hijri and his grave is situated in Delhi which is famous even today for the fulfilment of desires and wishes of the persons who visit his grave there.

### 31.

Moulana Shaikh Shah Abdullah Ghulam Ali Shah Dehlavi

He was inherited from Syedna Ali, the fourth caliph of Allah's last prophet. He was born in a village Tabala in Punjab. Before his birth his father saw Syedna Ali, the fourth caliph of Allah's last prophet in his dream who was telling him that "Oh : Abdul Latif upon the birth of your son name him as Ali." So upon his birth he named his son as Ali.

When he became young he changed his name as Ghulam Ali due to respect and this name was becoming very famous and popular among all people. When his uncle saw the prophet of Allah in his dream and who has told him to name his nephew as Abdullah so he renamed him as Abdullah.

Sheikh Nasiruddin who was trained in company of Qizer (name of a prophet immortalized by the fountain of life) was his father's sheikh. His father has called him from his country to become disciple of his sheikh. So he came to see his father in this matter but at the time when he was reached at the village and in that night Sheikh Nasir Uddin was died. So his father has explained him the purpose of his call and his visit but as there was no more chance of his purpose available. So he told him that now he is free to go anywhere and search any great sheikh for his spiritual training and teaching of Islamic knowledge. But at that time the city of Delhi was full of the sheikhs of Islamic knowledge and training but he was not interested in any one of the above sheikhs. While wandering here and there he has reached the shrine of Mazher Jan Jana when he was 22 years old and he was much attracted by him and he became his lover so he has requested him to include him among his disciples so Sheikh Mirza told him "Baba : this shrine's meeting place is without attraction so search any better and better place than this as per your choice. So he has replied him "I like this shrine and I need your slavery only." So Mirza Sahib was accepted his request and has



enrolled him as his disciple.

After becoming a disciple of Mirza Sahib , he became perfect in the following things.

- 1.Sleep with the legs un-stretched out in the sitting position of *zikar* (remembrance of Allah ).
- 2.Maraqaba (meditation).
- 3.Reyazat ( mystic exercise ).
- 4.Mujahada ( endeavour).

He has spent his life for the above works for a period of 15 years. He was used to be patient for his hunger and he was used to recite Istaghfar (asking forgiveness from Allah) and he has followed the following things.

- 1.To recite Kalmia La Ilha Illah (there is no god save Allah ) by the tongue.
- 2.Reciting the names of Allah.
- 3.Aurad (daily round ) of prayers.
- 4.To say 10,000 times La Ilah Illah (there is no god save Allah ) by heart and daily reading of ten parts of the holy Quran.

He was having some economical source of income but he left it and followed the trust in Allah.

He was having following belongings in his room.

- 1.One old hasir (mat ).
- 2.One brick which he has used as his pillow.

He practiced all traditions (Sunnah) of Allah's last prophet. And he has obtained a certificate from the sons of Sheikh Wali Ullah Sahib (who was a famous scholar of the tradition of Allah's last prophet in Delhi) in this matter. He has memorized the whole Quran by heart in the company of his master but he has kept it secret and did not disclose this matter to anybody.

He used to sleep less and eat less. He used to wake up his disciples who used to neglect for the Tahjud (supererogatory prayers in the early hours of the morning ) prayers. He used to hate the food items received from the rich persons. When he used to receive the food items from the rich persons then he and his disciples never eat such food but he used to distribute it to his neighbours. He used to be busy throughout the nights

in *Zikar* (remembrance) and *Muraqba* (meditation ).

For the following *Sunnah* (tradition of the last prophet of Allah) he used to sit in the position of the legs un-stretched out as per requirement and desire of mystic saints and as per tradition of Arab people and if the sleep will come then he will use to sleep in sitting position with the legs un-stretched out and he never stretches his legs in sleeping position and he was died also in this position.

Due to shyness he never look at the others. He also never saw his face in the mirror. If any needy person took some of his belongings then he used to turn his face from that thing. It always happened that the person who will take his book and approach him to sell then he used to purchase the same book. If somebody will object that sale when that man will find the marks on the book which actually belongs to him then he used to say that the copyist can write two books or our book's copyist might have written the same book. He used to wear thick clothes and if somebody will send thin clothes as presentation to him then he used to sell it and with that money he used to purchase many thick clothes and keep one with him and used to give all others to the needy poor persons. In this connection he has said that the benefit of many persons is better than one person's benefit.

As the meeting place of Sufian Suri, his meeting place was also best and wherein there will have no discussions about the world and its people. If somebody will backbite about someone then he used to tell him that his heart will not satisfy without his backbite of anyone. So he used to instruct such person to backbite about him as he is worst so do his backbite about him and be happy but never backbite about others in his presence in the meeting place.

One day he was keeping fast and somebody backbite Sultan Shah Alam of Delhi so he has said “ Oh : his fast was broken.” So some person has asked how his fast was broken. ? So he has replied him that even though he did not backbite of anybody but he heard it so there is one commandment of hearing and doing of backbite and which clarifies that both are same and no difference at all.

He was perfect in *Maruf* ( to command good deeds) and *Nahi Manker* (to prohibit bad deeds) and it has become his habit. So at the time of

instructions in this matter he never dares instruct persons to rectify wrong so that that person should come to the right path and follow the right track. At that time he never distinguished the rich or poor but his instructions will be same to all and everybody for the right thing towards the right path of Allah.

King and the rich persons tried many times for monthly funds and grants for the budget of the shrine's expenditure and maintenance amount so at that time he was used to recite the following Quranic verse and refuse to accept any money in this matter. The meaning of the verse is as follows.

“ Your *Rizq* (sustenance ) for which you have been promised and which is available in the sky.”

Due to the kind grace of Allah there will be great arrangement were made from unknown sources for the subsistence of food for 200 persons daily in his shrine.

He was perfect in the following things .

1.Love for Allah's last prophets and his companions.

So for the above reason if somebody says the name of Allah's last prophet before him then due to his too much love he will become restless.

At the time of reading holy Quran there will be many mysteries which will appear upon his heart. So he had much pleasure at the time of reading holy Quran. During his prayer of Awabeen (supererogatory prayers offering six to twenty *rakats* after the Maghrib obligatory prayer is commendable. This prayer is called Salaatul Awabeen.) and *Tahjud* (supererogatory prayers in the early hours of the morning) prayers he was always used to hear the holy Quran with great interest by Sheikh Abu Saeed. Due to the above reasons there will be a condition of ecstasy on him. During that time he will have the condition of satisfaction and sit like a solid mountain on his place.

One day he was told that Wajd (ecstasy ) and Hall (rapture) is against the *Sunnah* (traditions) of Allah's last prophet. So one should try to ignore them from his Nafs (soul).

Due to above mentioned great qualities and kindness he has got too much *Tawaze* (humility) and sincerity in him. One day a dog was

entered his room so he prayed as follows.

“ Oh : Allah I am not eligible for the Tawsel (mediation) of holy saints so for the sake this *Maqluq* (creature ) which belongs to you so grant your kindness for me.”

So while carrying the work of the caliphate of his master he was most successful in the preaching propagation of work of Islam in the best possible manner. So for this reason a large number of people from near and far away places approached him and got the right path towards Allah.

For the above reason even an Allah's last prophet in a dream has instructed many persons to approach him for the right path of Islam. Also many holy personalities used to send seekers on the path of Allah to him for their training and preaching as well as propagation work of Islam.

His miracles and other tasks are too many so it is not possible to cover all of them in this brief chapter of this book.

His sayings are as follows.

1.He told Fakir (darwesh ) should adopt the following things.

From Fa, to Faqa follow hunger.

From Khaf, to Qinat (content ).

From Ra, to Riyazat (worship).

And one who will follow the above three things then he will get the following things.

a.From Fa, to Fazal Ilahi ( grace of Allah).

b.From Qaf, to Qarbat Ilahi ( nearness of Allah ).

c.From Ra, to Rahmat of Ilahi ( grace of Allah ).

Otherwise he will face the following things.

a.From Fa, to Fashit (disgrace).

b.From Qaf, to Qaher (punishment).

c.From Ra, to Razalat ( downgrade).

In this way these following things are must and necessarily.

a.Broken hand (not to raise his hand to ask something before any person except Allah).

b.Broken foot (not to go to other's door and not to leave Allah's door).

c.Right religion (It means not to leave any rules of the religion ).

d.Right belief (not to be disturbed by any doubt).

3.One who is interested in the following things then he is not the real seeker of Allah.

a. Pleasure and fondness.

b. Kashaf (revelation ) and miracles.

c. Sufi should leave both the worlds and seek always the love of Allah. So he should leave everybody and turn all his attention and love towards Allah and seek only the love of Allah.

4.There are three kinds of Bait (promise of allegiance) which are as follows.

a. One which is done with *Mashaiq* (learned persons ) for getting their mediation.

b. The second which is agreeing to leave the sins.

C.Third which is accepted for the Nisbat ( connection ) for reaching towards Allah.

5.There are four kinds of men which are as follows.

a. Adim Marwa are those who will demand for the world.

b. Sahib Marwa are those who will demand the other world.

C.Sahib Wajud are those who will demand another world and Allah.

D.Fard are those who will only demand for Allah.

6. There are three kinds of holy persons which are as follows.

a. Arbab Kashaf and Irfan are those who know Kashaf (revelation) and Irfan (intimate knowledge of Allah).

b.Arbab Idrak and Wajdan are those who are able to know their Ahwal (condition) and Irfan (intimate knowledge of Allah).

c. Arbab Jahal Wa Fikran, are those who are unable to know their Ahwal (condition) and Irfan (intimate knowledge of Allah ).

There are two kinds of wisdom which are as follows.

a. Noorani (with its help one can reach towards the destination without anybody's guidance.)

b. Zulmani ( it is such wisdom which functions with the master's help, guidance and instructions).

7.The student should be very careful in this matter and always look at his destination. It is such wine of love that without the student's death it cannot be tested.

8. The logical result from the above are very dangerous so one should be careful always for the expected results from it.

So It is faulty to have love with the world and all these faults are termed as Kufar (infidelity).

9. In the great Sufi Order Majdadia, there are four canals of Naqshibandiya, Quaderiaya, Chistiaya, Saherwardiya which are flowing with great power but in all of these, the Naqshibandiya Sufi Order is very important and very popular among the people.

10. In Naqshabaniya Sufi Order four things are most necessary and must so the disciples should try hard to get them because the composition of these four things are known as the Sufi Order of Naqshandiya. The details of four things are as follows.

- a. Dangers, it means there should be no Wasas (doubts).
- b. Dawam Huzur, it always means one should live in such a condition that he is facing Allah.
- c. Juzbat, it means to have love and attraction towards Allah.
- d. Wardat, it means the condition which will prevail in the heart.

He used to recite always the following Persian poetry line and its translation and meaning is as follows.

The disciple should like the following things .

- a. Bread of barley.
- b. Blanket of wool.
- c. Salty water.
- d. To like 30 parts of the holy Quran.
- e. Follow the traditions of the holiness of the prophet of Allah.

Always keep some copies of books which are good for the religion of Islam.

Always do not keep and follow Bu Ali Sena's useless sayings and Ansari's sayings which have no value at all so these are not required by us. So that in this way we should not be grateful for the light of the sun in the darkness of the hut.

Keep the friendship of two or three persons who are having their high level of courage and against their courage the greatness of the kingdom of Sanjari will become half value of the barley. Its value of felicity (Sadat) is great so for this importance, the owner of the throne of the

Qaiser of Rome and the kingdom of Alexander will demand and desire such thing.

If there will be possession of one small lungi (cloth sheet to cover the lower part of the body) and also if one more small Lungi (cloth sheet to cover the upper part of the body) is available and in such case there will be no fear of theft of things will be there and also there will be no matter of care to protect them.

One yard of mat (Bouriya) and one small shirt and one Gudari (rag dress) which are required in the worship to attain willingness and love of Allah and these things are enough.

He was died on 22nd Safar in the year 1240 Hijri. At the time of Ishraq prayer (it is a supererogatory prayer which is performed about 12 minutes after sunrise ) when he was busy in the observation of the grace of Allah.

### 32.

#### Shah Saad Allah Sahib

Before his birth one holy saint has informed his father that one Sufi saint will be born in his family and who will become a perfect Darwesh of his time but he will be a disabled person by one leg. He was born in Uchdi village in Punjab province of India and he belongs to Tajik community. In the reference book ‘Ghiyas’ it is mentioned that he is from Arabian connection but he was born in non- Arabic area.

Since childhood he has been very pious (Mutaqi) and lovingly of Allah. He was always busy in the following things.

1. Knowledge of Islam.
2. Good deeds.

His father has sent him to somewhere in the settlement of any case. When he was returning back from there and on the way 100 armed men attacked him but with his power of rope (habbi) and courage he had defeated all of them but during this encounter his left leg was injured severely so his father cured him very well but there was no good result of out it. So for this reason he has got his father’s permission to go

somewhere to cure it.

During his journey he saw a dream in which one pious person in Delhi was said to him “ Baba Saadullah where you are going ? and your cure is available with us.” So for this reason he went to Delhi and upon facing many difficulties on the way and in this manner he has started his search for a pious person there. At last he has approached Syedna Shah Ghulam Ali and who was the same person whom he has seen in his dream. For this reason he thanked Allah for his favour and became his disciple there.

For a period of 12 years he was busy in the following things.

1. Riyazat (mystical exercises).
2. Mujahada (endeavours).
3. Zikar ( remembrance of Allah).
4. Muraqaba (mediatation).

When he has completed all ways of the mystic initiation (Saluk) then Ghulam Ali Shah was kind enough to grant his permission for the preaching propagation work and caliphate in the following Sufi Orders.

1. Naqshbandiya.
2. Quaderia.
3. Suherwardia.
4. Kaberia.

During the above period he has completed knowledge of theory (manifest ) with the help of co-disciple brother and friend Akwand Sher Mohammed.

Since beginning of the Saluk (mystic initiation ) and till the end of Saluk (mystic initiation) he was used to visit the mausoleum of Bhakityar Kaki daily in Delhi and used to get Faiz (favour ) from there.

He was very careful in the following things.

- 1.Action and movements.
- 2.Prayers, worships and habits.
- 3.Sunnah (traditions)of last the prophet of Allah.

Nobody has not seen his any act which was done by him against the Sunnah (practice) of the last prophet of Allah.



One year after the death of Ghulam Ali Sahib he was proceeded for the Hajj pilgrimage and during the journey he met many great holy saints of Allah and got their Faiz (favour) from all of them.

After performing the Hajj pilgrimage ,he went to visit Madina Munnwara and there Allah's last prophet has instructed him to go India where many people will be benefitted by his Faiz (favour). So for this reason he was proceeding to India and reached Hyderabad via Madras and Kurnool and settled down in Almas mosque which is located in Hyderabad near Aliabad gate and he was staying there for a period of two years. During the above period many persons visited him and became his disciples and got his Fiaz (favour ). From there he was shifted to garden of Mohammed Jivan who was garrison commander of the Golconda Fort and he was re-settled down there which is situated near Mughalpura street and where he was living there for a period of two years and then he has purchased the garden of Nawab Jan which is situated in Urdu Sharif street. He was shifted from Mughalpura street to Urdu Sharif street and in the above garden a big mosque was constructed for him and in which he was shifted on 27<sup>th</sup> Ramadhan 1249 Hijri. By grace of Allah and where the lovers of Allah used to come there to see from Bukhara, Kabul, Qhandhar Sharif and Peshawar.

250 students from local and foreign lands used to be present at his shrine and for them there was arrangement of two times food provision and also dress was provided by him and he was used to take care for their spiritual knowledge and training. So all students were free from all of their worldly requirements and were used to be busy in the following things.

1. Zikar (remembrance of Allah)
2. Good deeds.

Many Ulmeas (learned persons ) have seen the Allah's last prophet in their dreams and in which who advised them to approach Saad Allah and to become his disciples and to get his Favour (Faiz) from him. So for this reason many persons approached him and got great status and the favour of the innermost (Batani).

The mosque in which he was staying was not in good condition so it

was re-constructed in the year 1268 Hijri and which is still available in good condition . In this mosque he used to pray there always .

The details of his physical features are as follows.

Medium height, charara (lean) body, red and white colour, white graceful beard of thick hair. Even though there was injury on his leg but due to the kind grace of Allah he has got such power and strength to him that even powerful young men and wrestlers and strong powerful persons cannot perform such worship and hard endeavours which he used to perform.

He was perfect in the following things .

- 1.Wisdom.
- 2.Mind.
- 3.Memory power.
- 4.Taba Rasa ( intelligence).
5. A master in all knowledges.

He used to explain the problems in the best possible manner without referring any books and so for such problems other learned person could not reach to his high level of the search and knowledge even upon referring the books.

He also knew the details of tactics of soldiers. Once there was discussion before him about the arrow and bow and somebody displayed his mastery there. So he took the bow and arrows and tried in this matter and he touched the target seven times successfully.

Wisdom.

If any person who involved in some difficult cases against him and in such case with the help of his advises and wisdom he will become successful in those cases against him. He was a kind hearted person so when he used to hear any difficulty of another person then he was used to weep along with the person who have such problem with him. In the following things he used to take care of Sunnat (traditions) of Allahs' last prophet.

- 1.Worship.
- 2.Daily Azkar (recitals) .

He was used to perform the Fajar prayer (early morning prayer) in congregational on the prescribed time and up to the time of Ishraq (it is

a supererogatory prayer which is performed about 12 minutes after sunrise ) prayer he was used to be busy giving instructions to his disciples. After Ishraq ( it is a supererogatory prayer which is performed about 12 minutes after sunrise ) prayer and after Taharat (cleanliness) and ablution he was again used to busy himself in the training and propagation work of the disciples. After the above schedule he was used to attend Umlea (learned persons) and Mashiq ( saints) who will used to come to visit him and he will ask their conditions and affairs and whoever will visit him then he receives them with whole heartedly. He will have his food at eleven o'clock in the morning.

The disciples and rich persons were used to send him different varieties of food items for him but he will ask them to put all such food items on the dining cloth. He was used to eat only bread with stew which will be prepared in the house and he never looks at the rich food items sent by his disciples and rich the landlords. After the lunch he was used to take some rest and at one 'o clock he was used to wake up and perform Zuhar (afternoon) prayer with an attendance of a large number of people. After the prayer he was used to read the 15 parts of holy Quran on a daily basis and in case of illness he was used to read only 3 parts of holy Quran without fail.

During his whole life he never read Quran less than above portion. As per the above schedule he will see the Ulmea (learned persons) and *Mashaiq* (saints) who will come to visit him and he will have discussions with them which will be continued for some time on the following topics.

1. Knowledge.
2. Biographies of the holy saints.

He was used to perform Aser (late afternoon) prayer in its prescribed time along with the attendance of a large number of persons. After Aser (late afternoon) prayer Moulana Mohammed Rahim son of Ahmed Khairuddin was used to attend his gathering on a daily basis and as per his instruction he was used to read the following in his gathering.

1. Letters of Imam Rabbani.
2. Masnavi of Moulavi Manavi.

When the reading session will be in progress in the gathering then he

was used to listen it carefully with great attention and care. After this reading session if time will be available then he was used to talk with their disciples and pay his special attention to them till the time of the sunset. After the *Maghrib* (sunset) prayer he will give instructions to his shrine persons and other relatives of Asifia (Hyderabad ) government who became his disciples so he will pay much attention and care for their preaching and training work .

After the Eisha (evening) prayer he will start explanation and details of biographies of great and holy saints who were passed away from the world. Upon dinner he was used to busy in instructing learned person and shrine persons for Zikar (remembrance of Allah) and Fikar (thinking ) and then he will go to the bed at ten o'clock in the night and he will wake up in the midnight for the Tahjud prayer (supererogatory prayers in the early hours of the morning) and the Salat Tasbih (supererogatory prayers in the early hours of the morning) prayer and busy with them for a long time. About four o'clock he was used to sleep for some time and wake up immediately and perform the Fajr (early morning ) prayer after having a bath.

Miskin Shah narrates that one day after the Tahjud (supererogatory prayers in early hours of morning) prayer he was busy in Zikr (remembrance of Allah ) and in Shagal (engagements) and he was also sitting there with him then he had one apprehension with him so he told him that “ Baba Miskin, do not think that you alone follow the schedule of daily recital and Zikar (remembrance of Allah ) for 25,000 times as we also follow our daily recital and also Zikar (remembrance of Allah) for 25,000 times daily without fail.” So in this way he has cleared his doubt.

His conduct and character were so great so all rich as well as poor person will think that he is having such love and affection of parents for him only and he will not love others than him.

At his shrine 200 disciples and servants were there and it was required great expenditure to maintain them and so in this matter no nobody knows from where the money will come there and thousands disciples were also fed from there. Some time if there will nothing available in the shrine then he was used to be hungry with other persons

and live at that time on trust of Allah.

King of Deccan Nawab Nasir Doulah has been always eager to see him but he never went to see him in his palace and not accepted daily and monthly funds and grant of villages for the expenditure of the shrine . Raja Chandu Lal minister and other Nawabs used to offer their grants and funds for daily and monthly expenditure of the shrine but he did not accept anything in this matter. He has received many requests in this matter but he did not grant any of it.

Once Shamsul Umra visited him personally in the shrine and he kindly requested him to accept some funds from him so he considered his earnest request and he was kind enough to accept an amount of Rupees five hundred from him but at the same time he was distributed this amount among needy and poor persons.

Maulavi Hafiz Mir Shuja Uddin who wrote his book ‘Kashaf Khulsa’ was lived during the time and who used to visit him always at his residence.

At that time many *Mashaiq* (saints) of Hyderabad used to visit him and get benefitted by his father (Faiz) of the innermost ( batani) .

He was used to celebrate the annual Urs (death anniversary) ceremony of his master Shah Ghulam Ali Sahib in a very simple way and he used to instruct to prepare 70 Maunds (The maund is the anglicized name for a traditional unit of mass used in British India.) of Pakth (cooked food with dressing meat ) and number of times Quran was used to read on this occasion. So in this way he used to celebrate Urs (death anniversary) ceremonies. He used to celebrate the Urs ( death anniversary) ceremony of the holy saints the Sufi Order of Naqshbanidya and Mujddiayaa very simple way by reading Quran and by distribution of sweets among his disciples and other person who will attend the ceremonies.

He used to wear dresses of learning person as per the Sunnah (tradition) of the last prophet of Allah. He was used to like and love those persons who will follow the Sunnat (tradition) of the holy prophet and *Shariah* (Islamic law). When he will see any person acting against the Shariah law then he used to teach and give him instructions in this matter. In his gathering learned persons were also always present and

due to their presence he was always feeling happiness and pleasure.

There was a strange effect in his Bait (promise of allegiance) that one who will become his disciple then he will be away from doing any act against the Islamic law and there will be awareness in him in this matter so everybody thinks that it is a must for everybody to leave this temporary world.

Before his death there was a weakness which prevailed on him and there were complaints of diseases which had caused for his ill health .

At last this sun of grace of Allah left this world after bringing the following creature on the right path.

1.Thousands of Giants (devs).

2.Thousand of Jinns.

He was died on in the month of Jamal Awwal in the year 1270 Hijri. In Hyderabad Deccan.

Many thousands rich and poor people gathered to offer the funeral prayer and he was buried in Urdu Sharif street opposite to the mosque which was mentioned above in this chapter. His grave is made up of soil only so it reminds to its lookers that he was a great follower of Sunnat (practice) of the holy prophet of Allah. But afterwards Nawab Afzalul Doulah, the king of Hyderabad has constructed mausoleum over his grave due to his *etqad* (belief). But the grave is still made up of soil and it looks very simple and very fine due to the kind grace of Allah.

### 33.

#### Syed Padsha Sahib Bukhari

His inheritance was linked with Maqdoum Jehaniyan. His Jad Ala (ancestors) were natives of Bukhara and from there they have migrated to India and from there he was arrived in Kurnool city and settled down there . As per the historical records he was born in Kurnool city.

He was perfect in the Zaheri (manifest) and Batini (innermost) knowledges. He was posted on a good job in Hyderabad and he was

earning many hundred Rupees there. Since childhood he has been much interested in Darweshi (Sufism). So despite his wealthy position he used to spend his life of Zahed (mystic way). In his discussions with others one can find that he is not at all interested in the worldly life and its pleasure. He was used to busy day and night in the following things .

1. *Reyazat* (mystic exercise).

2. Endeavours.

When he used to busy during his working hours in the court and even though he will be busy in his duty work but his attention of *Batini* (innermost ) will be attached with his creator and so in this way he will teach the mankind to live in the world but do not leave his Lord at any time then such life will be become best and useful.

He has got *Nisbat* (connection) of the Sufi Order of Quaderia through his family links and connection and he was trained in this matter and he was becoming perfect in Saluk (mystic initiation ) in the company and guidance of Shah Saad Allah Sahib and his grave is situated on the Urdu Sharif street. His grave is situated in Hyderabad and which is famous even today for the fulfilment of desires and wishes of the persons who visit his grave there.

Afterwards his endeavours were so great that he was becoming an example of Da'ime Saum (constant fasting ) and Qaim Lail ( firm in night prayer ). As Allah was willing some other thing with him as he was not born to be engaged in the busy work of his office and schedule of his professional duties.

So he followed his habit to visit Haji Mastan Shah Sahib Majzub (one lost in divine meditation) and he used to spend his remaining time with him after his schedule of duty work.

So Saad Allah was his teacher of Tariqat (mystic way ) and he was used to live always in the company of Majzub (one lost in divine meditation) Sahib and for this reason Majzub (one lost in divine meditation) Sahib also became his teacher. One day he has requested Majzub Sahib (one lost in divine meditation) to advise him so he advised him the following things.

The best slave is one who worships Allah and who ask his pardon with Allah in his court to ignore his mistakes . As it is not possible with

anybody to worship Allah as per his status.

At the time of death of Majzub Sahib (one lost in divine meditation) he asked him to bring water so he brought water urgently for him and Majzub Sahib (one lost in divine meditation) drinks some water and gave him the water glass and asked him to drink the remaining water. So he drank water immediately and became unconscious and fall down on the ground. After some time he was becoming normal but from that time he left all his interest in this world and its people as well as he lost his interest in his government service and desired for the interest in loneliness and solitude.

For some days he was busy in thinking and not able to decide anything. So the time came when the people saw the repeat story of Ibrahim ben Adham in the year 1297 Hijri in Hyderabad.

When Haji Mastan Shah Majzub was in his critical and in his last condition of life and at that time he was present there and then he was remembered for his office duty work so he was standing to go to the office so Shah Sahib asked him to sit down so he was sitting there. Again he stood to go to the office then Shah Sahib asked to sit down so he was sitting there. For the third time he stood to go to the office so Shah Sahib asked to sit down so he was sitting there. From that time he left everything and followed Shah Sahib.

Upon the death of Shah Sahib he was buried in the shrine of Ujalay Shah Sahib. Till the end of his life he sat at the grave of Majzub Sahib (one lost in divine meditation) sahib. There was a condition of Jazba (passion) always on him and so he left also the family members which he has and the service responsibilities.

Nawab Torab Ali Khan Salar Jung Bahadur who tried his best for his recovery from his present condition but he was not successful in this matter as he was always used to sit near the grave of Majzub sahib (one lost in divine meditation) and this was not a small matter or small thing as he was sitting there as per the instructions of Majzub Sahib (one lost in divine meditation) who had gained great status in his love of Allah . So he has also lost his everything in his love for the other world and actually due to this reason he was not in normal condition as his heart of love was taken by his beloved so in that situation he was unable



to give his lost heart to some other one. His condition became as follows.

- 1.To see one.
- 2.To know one.
- 3.To ask one .
- 4.To love one .
- 5.To recite one's name.
- 6.To search one .

Except five daily prayers he was not able to do anything. Even he was unable to wear his dress and eat his daily foods. If someone will give him dress then he used to wear it and if someone will give some food then he used to eat it as he lost his conscience in this matter.

Some people thought that it is a matter of heart so there will be some changes at any time so they were waiting in this matter for some time for his recovery from his abnormal condition but the condition was not changed. So for this reason Nawab Torab Ali Khan Salar Jung Bahadur during his period of his rule has constructed a shrine near the grave of *Majzub* (one lost in divine meditation) Sahib from the royal funds and in that shrine where he lived there for a long time.

Afterwards as per recommendation of Nawab Tahinat Yar Doulah Bahadur , Nawab Laiq Ali Salar Jung II had ordered for the construction a big mosque and one room for him under the supervision of Siddi Amber Khansama and after a long time Nawab Asman Jah Bahadur during his period of rule had constructed minarets and the sheds for the mosque and this mosque is still available there which will remind the persons who constructed it.

He has spent all his life in the above mosque and in his room and where he lived there in loneliness and solitude. This is the greatest miracle for those who demand it so for them it is a great miracle that he sat in one place for a period of 40 years and was never left the grave of *Majzub* (one lost in divine meditation) Sahib for a single minute. Allah has granted such a great status for him that with his status he has benefitted many Talibs (students) of Haq (truth).

He got a great position in the following things.

1. Fana Fillah (contemplation).

## 2. Baqa -E- Allah (survival for Allah).

At that time due the above great status he helped many people who were endeavouring for Allah and were facing difficulties of negative results in this matter but with his kind help and attention they find one abode from where they got their final destination towards the right path of Allah. Due to the above situation thousands of lovers whose hearts were passing through difficult situation were find a resort to approach towards lover's destination and with his help and attention of Batini (innermost) and them were becoming successful in the way of Haq (truth).

The above helpless persons and lovers of the Haq (truth) with his help and attention were refreshed and have got energy and spread around many places. Thousands of worldly people were used to visit his place for the fulfilment of their desires and wishes from there and were used to return back with benefits from there. This was a small example of his miracles of Batini (innermost) that seekers of Allah will find their final destination for leaving the world and their desires and wishes to live in the jungle or to sit in the rooms while leaving the world and its people and they were used to engage and busy in the remembrance of Allah (Yad Allah) day and night.

He used to instruct to listen and read Masnavi Sharif (The spiritual couplets of Maulana Jalaluddin Rumi) and he had memorized thousands of couplets form it. Always he used to recite important couplets from Masnavi in the gatherings with his great interest and attention so there will be an atmosphere of great attention and strange Bakhudi (ecstasy) and due to this reason there will be amazement which will cover the situation and gathering place.

Many rich persons, officers and even the king of Deccan used to visit him with great respect and attention. But he used to meet with them as he used to meet with the general persons. Especially with learning persons and *Mashaiq* (saints) he used to meet with them with great respect and attention and feel pleasure and happiness with their presence in his place. He saw the reigns of many prime ministers of kingdom of Hyderabad and many of them desired for the grant of funds but his heart which has complete trust in Allah never accepted any grants or help

from them. Some time funds for daily expenses were presented to him but he refused it by saying that it may give to some other needy person and he does not require it.

He used to accept gifts and presents from people and upon receiving them he used to put them under his bed cover and used to give the same to beggars or other needy persons when they approach him for his help but he will help them without informing the others.

He used to love his every disciple greatly so everybody thinks that he loves him very much than others.

His great habit was to follow each and every thing of Sunnat (tradition) of Allah's last prophet.

There are many miracles which are linked with him but his greatest and last miracle is as follows.

During his lifetime he has informed his caliphs that his burial and other funeral processes should be performed as per the Sunnat (tradition) of the last prophet of Allah.

As the above methods which were mentioned in the tradition of the last prophet of Allah and the Islamic law (Fiqa) also recommended the same methods. The Imam of Sufi Saints Mohiuddin Arabi also recommended that the funeral prayers should not be arranged in the local mosques. So he had instructed his disciples that his funeral prayers should not be arranged in the local mosque. So this was his last advice which was ignored by his disciples and others due to his sudden death and due to the large scale of arrangements and large numbers of attendance of the disciples and other general public at that time.

At that time there was a practice in Hyderabad city that all dead bodies were used to bring to the Mecca mosque in Hyderabad in the grand traditional way and funeral prayers were used to be arranged there in the presence of a large number of city people who were used to present there.

So as per the tradition in Hyderabad many persons started arrangements to take his dead body to Mecca mosque for his funeral prayer. And for this purpose many thousand persons went there and stayed there for a long time for waiting for the arrival of dead bodies for his funeral prayer.

As his residence place was out of the city so to bring the outside dead bodies in the Hyderabad city were required direct permission in this matter from the King of Hyderabad. For this reason permission was sought in this matter but it was delayed in this respect for many hours even though the King of Hyderabad was his great admirer and like him very much due to his high level of Sufi status and wisdom as well as his knowledge. Due to the delay in permission from the king his dead body was taken to the graveyard of Ujalay Shah Saheb's shrine in the outside area of Hyderabad city and in the open place the funeral prayers was arranged there in the presence of many thousands of people.

After this prayer it was received the information from government sources that the king has granted the permission. But at that time the disciples and other persons were remembered his last advice and instructions in this matter. So all of them said suddenly that “ Oh : his acting upon the traditions as per the Islamic law even after his death. So he is deserving to be called Mutsherah ( one who acts as per Islamic law ).”

All his deeds of *Tariqat* (mysticism) and *Haqiqat* (truth ) were so much so for this reason it is difficult task to cover all of them in this small chapter and for this reason many volumes of books are required.

As the connection of Syedna Abu Baker Siddiq was Hubiat (friendship with the last prophet of Allah) and so has got this connection with Syedna Abu Baker by the way of the caliphate system . As Abu Baker Siddiq was free from all diseases and problems except his love and affection of Allah and the last prophet of Allah. So in the same way he was also free from all diseases and problems except his love and affection of Allah and the last prophet of Allah . Such love and his hard endeavours in this matter caused him very much weak and thin. So such weak and un-healthiness was not improved and caused for his death.

Due to his sudden death in Hyderabad the situation was greatly affected and there it was a great loss which was not covered till long time. A great saint with the following great qualities left for Hyderabad.

1. The towering sun of truth (haqiqat)
2. The Moon in Islamic law's sky.

The person of such great qualities who was spreading his light of (guidance and instructions) from the mosque of Ujalay Shah Saheb and who has enlightened large number of persons was now no more in the city of Hyderabad so there was a great feeling of missing such a great pious persons among his disciples and other persons.

It is fact that every person should have to face the death surely as per the Quranic verse.

‘All that is on earth will perish.’ ( Quran 55-26)

The sun of great wisdom and knowledge was set in the west and there was loss of permanent separation for his slaves due to his departure from this world.

Kind and helping spiritual father left from their slaves and disciples. So upon such departure there will be no hope of his return at all in their lives. So in such situation not only his disciples but even the whole world condoled in this matter but it will be less and not according to the great loss of his disappearance from Hyderabad city.

He was died on tenth of Jamid Awwal in the year 1328 Hijri at the time of Tahjud (supererogatory prayer in the early hours of the morning ) prayer. When the Qari (reciter of the Holy Quran) was reached in his reading at the following verse of the holy Quran.

‘Yea, enter thou My Heaven’ (Adkhal Jannta) (holy Quran 30-89) then this great Sheikh of Deccan with his following qualities left this world.

1. Qu'tub of time (highest cadre in spiritual pivot at axis)
2. Great person of his time.
3. Salik (mystic initiate) of Majzub (one lost in divine meditation) and Majzub (one lost in divine meditation) of Salik (mystic initiate) and lover of Allah Syed Mohammed Basha Sahib Bukhari left for heavenly abode while leaving his disciples and devotees in conditions of great pain and sorrow.

He was buried near the grave of Haji Mastan Shah Mazjub and who was famous for the following things.

1. A person of great qualities.
2. Treasure of knowledge.
3. Treasure of Jazab (passion) and Saluk (mystic initiation )

In his burial place only four finger height of soil was spread there over his dead body.

“ Oh : lookers come and see his masnun (as per tradition of Allah’s last prophet) grave here and so it is called true love for the tradition of the last prophet of Allah.

To leave the sadness of the heart of the above great loss the mind wants to say many things in this matter but it is very difficult to cover it as there is no space for its coverage. So in this great sorrowful situation I am mentioning herewith some instructions which I heard from my master in his great gatherings.

1. If you have tried your best in any case but the result was not fruitful then you should not feel sorrow in this matter. So in such case with Aah Wah Zari (with wailing) and to recite Astagfar (beg pardon of Allah). So I asked him what is the situation for Astagfar (beg pardon of Allah) here. He said that the man had tried his best in legal and in permissible manner and when he will see that the case is done without any result and all his endeavours were becoming useless than he should think that this was the willingness of Allah so he had done against the will of Allah so for this mistake and which was known to him later and for this reason he should recite *Astagfar* (beg for pardon) of Allah.

2. Ecstasy and passion, uneasy and cry, These are against the Sufi Order of Naqshbandiya, Mujdadia traditions and if any Mujddai commit the above acts then he should rectify his mistakes. One who follows the tradition of the Sufi Order of Naqsbandiya and Majdadiya then his condition totally will become same as per the companions of the last prophet of Allah and he will have the following conditions with him.

- A. Satisfaction.
- B. Vjaqr (dignity).
- C. Sincerity.
- D. Always in Huzur (presence).
- E. In high level of Ihsan (excellence) in which one should worship in

such a way that he is looking Allah and if not having such situation then he should think that Allah is watching him and this condition will be available in higher level of sincerity just like the companions of the Allah's last prophet.

As per companions of the last prophet of Allah they will also follow Amar Maruf (command good deeds ) and Nahi Almunkar (prohibit from bad deeds ) and so it should become their habit and practice.

3. To follow the Sunnat (tradition) of the last prophet of Allah. And always keep away from people of the world. So keep in your mind that those who approach the worldly people then in that case they will face disgrace and those who will ignore them (worldly people) then they will approach you and run after you like dogs.

4. Poverty and hunger are necessary habits of the Sufi Order of Naqshbandiya.

5. Nikah and the company of rich people are very dangerous for the beginners and it will stop favours like the wall of Zul-Qarnain ( Zul-Qarnain of the Qur'an was a believer in the Oneness of God).

6. One who will become perfect if he will find a perfect sheikh. So one should stay in a room near his perfect sheikh and he should busy there in Zikar (remembrance of Allah) day and night and not to leave his room un-necessarily.

7. It is not right that Imam Rabbani was against the unity of existence issue but as a matter of fact Imam Saheb said that about the belief in God's unity and it is required from Marif Qalab ( heart which have an intimate of the knowledge of god) and they are Ahle Vilayat (people of saintliness) and still the perfection is away from them due to this reason and the situation which prevails is that slave remains slave and Lord remains Lord. So the condition of the companions of prophet and their followers will be same.

8. The brief of good life is to surrender all our affairs to Allah and to sit and see the progress and development of condition by Allah whether it will set it right or not ? Or how Allah will set the wrong thing as right ?. See the condition and affairs but should not react in this matter. To remember Allah's promises and his treasures so in this way to encourage his mind and in this case he should disappointment from his

personality and from the world.

9. The Sign of love is to sacrifice all our wishes and desires for the inclination and pleasures for the lover and one who do against this and keep away from its problems and then claim his love, so in such case he will be declared as false and proud person. Despite of his false love one who will think that he is having the favour of his lover then such persons is false and unfortunate and forsaken.

10. The people who say that to complete the process of the Sufi Order , we have wasted six years without any gain and result and after this also it is not known what will be happening from it.? So its result is unknown and we do not know what we will get ? Or not get anything during this period. So those who think like this because in their fortune this wealth is not added so they are doing miserliness for a period of six years in the remembrance of Allah. So they should explain the purpose for which they have spent their whole life and what they have got for it.?

The Salik (mystic initiate ) should not become sad and mind in this matter and face difficulties and problems but do not leave the door and think that the caller who is sitting at the door of Karim (kind person) and who is shy of returning him without the grant of any benefit to his callers. So think that the kind Lord who rewards anybody whatever he wants and for him it is easy of such grant of anything like giving of one piece of bread. So he will never return anybody un-answered from his door so the Salik (mystic initiate) should work and increased his endeavours in this matter.

11. By following of Zikar (remembrance of Allah) and the company of sheikh we can able to get compulsory connection and it is sure and without any doubt . So such connection ( Nisbat) will be achieved slowly so Salik (mystic initiate ) will not understand it and he thinks that he could not able to get anything. The Salik (mystic initiate ) will become example of such person who will send his son to Khusnawis (calligraphist) to teach his son for learning good handwriting. The calligraphist keeps the daily progress sheets of writing with him. After some days the student's father will approach the calligraphist and complain him that his son is writing since many days but there is no progress at all. So in such case calligraphist will show the father daily



sheets of good handwriting of his son then the father will notice that there is considerable progress of good handwriting on a daily basis. So there is no link of the first day's sheet with last day's sheet and there was a great difference of sky and earth in this matter but this will not be understood by the son and his father in this respect. So in this way the Salik's (mystic initiate) condition will be improved slowly and which he will not be realized by him. To understand the progress of the connection (Nasbit) and how it is finding in the Salik (mystic initiate) gradually so study the following example carefully.

If a beggar will be given too much wealth without any endeavours then he will spend it without caring it. If against this if he will be given too much wealth gradually then he will take care of it and get benefit from it. So in the same way if the connection (Nisbat) will be found suddenly without endeavours then it will be spoiled due to not caring about it.

12. To cure the heart there are five things which are required and these are as follows.

A. To read the holy Quran with care and attention.

B. To keep stomach empty.

C. Night prayers.

D. Supplication of the morning time.

E. To sit in the company of pious persons and attend their meetings.

13. Allah will be available near with that man if he will be away from the mankind.

14. This is agreed by all holy pious saints that if someone who eat illegal food then he will be kept away from the following things.

A. He will not be able to make differentiate in between Ilham (revelation) and doubt.

15. Zanoon Masri has described the reasons of problem in the person's condition and their heart's malfunction are as follows.

A. Their intentions are poor for their deeds of the other world.

B. Their devotees will follow the sexual desires and wishes.

C. Despite of nearness of the death their deeds are lengthy.

D. They will give preference to the willingness of the mankind.

E. They will follow their wishes and desires.

F. They will leave the Sunnah (traditions) of Allah's last prophet.

I. For the small mistakes of the past people they used to discuss about them and there have been a number of arguments offered in this matter

G. They will ignore many good deeds of the past persons and also they do not follow them.

16. To get the favour and benefits of the Sufi Order of Naqshabandiya holy saints, one should take care of following three things.

A. If one who will act upon on any good deed which is acted upon by the holy saints of the Sufi Order of Naqshibandiya then he should not think and look at his act and do not take pride in it and always follow humility and sincerity in this matter. If he will act upon on any act which they do not like with them then he should not think that he was rejected by them and so do not get disappointed in this matter and do not leave them and do not wander here and there. When they order for something then he should act upon it urgently with sincerity and humility so that he can get his goal in this matter.

17.If one who will recite the verse Yasin from holy Quran in Tahjud (supererogatory prayers in the early hours of the morning) prayer and after the prayer if he will pray Allah for his desires and wishes then his desires and wishes will be fulfilled.

18. Once he said the following things in the praise of Allah's last prophet which are as follows.

“ This is fact that in the world and in all particles your presence is there and some time you are seen in houri and sometime you are seen in men but as a matter of fact your personality is free from colour of warmth and it is pure so for this reason oh : friend so I will not say you houri or human being and all these things became a veil for him so actually he is different from them.”

19.Once he said that one day Moulana Hamid uddin was in condition of his last breath so his son Moulana Jasam uddin saw him in such condition of difficulty and problem so he told him “Oh : father why you are in condition of such unrest and difficulty and what is this problem in this matter and what is this reason of it?.” So he told “ Oh : my son now they are demanding such thing which I do not have with me nor I have learnt the method of it to get it so I am in this condition of worry

and unrest due to this problem. It means they are demanding the perfect heart so I do not know what to do in this matter as I do not know from I should bring the same for them.”

So Moulana Jisamuddin said he “ Oh : father for some time turn your attention towards him with care and attention of his heart. So he instructs his father in this matter in that way. Moulana Hamid uddin has felt satisfaction and peace in his heart and after one hour and opened his eyes immediately and said “ Oh “ my son may Allah give you best reward for this matter and it is matter of great sadness and sorry that I have spent my whole life without caring it and I should have spent my whole life to get this method and anyhow he has spent his life in different way but now he is grateful to Allah for granting him pious son and due to his help he is leaving this world with the perfect heart as well as with virtue and happiness.”

After saying the above event then he said “ Oh : people to get control of the heart during good health period otherwise during the last hours of your life when mind and health condition will be worse and then all parts of the body will face many problems of health so in such time presence (Huzur) of Qalab (heart) will be not possible to get it .? And it will not only difficult but also it will be very impossible thing.

The above are some of the samples of his advices and instructions. I belong to one of his worthless slaves on his door. I have written nine remedies in one letter which I have sent to one Islamic brother in which I have written how to control the heart's worse condition and suggested its nine remedies in this matter. Even the text and subject of this letter is mine but in reality the contents of the letter are a small lamp which was lit by my great master's light of knowledge and reality .

In the following letter there are many instructions are there which will describe about perfect heart (Qalab Salim) so it may called as commentary on the perfect heart (Qalab Salim).

The letter is presented herewith for the kind perusal of the readers which is as follows for their guidance and attention in this matter.

Dear Islamic brothers

Assalam Alaikum

I have received the following letter from above sheikh and which is kept before me for some time and for which I could not reply him . The reply of the above letter is as follows in which I have mentioned my thoughts and suggestions. So I request you all to read the same carefully and to act upon it for which I shall be highly obliged to all of you.

Dear friends please note that the obedient young person will follow advices of pious persons and like it very much.

Long time ago I have left Naldurg so I have a desire to visit it again but I could not go there despite of my desire. If I would have poet than I would have blame the time which will not allow our wishes to be fulfilled.

Oh : I remembered that I would have to ask about your health as per tradition which come under out word forms in which I am not interested at all. Let us try to read some of the remedies to rectify the heart.

1. To look the world as a temporary abode so look it with a warning . It is house of homeless persons. It is mortal house and in which many kings came and left the world and they had very strong hold and powerful rule in their kingdoms. They are now available in broken graves in very bad condition and now nobody knows about them and also think about them. Oh : this is a cruel and an unfaithful world showed them many lovely dreams and plans and then put them under the ground without any name and mark on them.

Even after the above sad acts the world buried their crown and palaces in the soil and put the soil on the kings and named it as a grave and also the world continued the cruelty on them and also by blow of the winds which disappeared the soil of their graves which caused them nameless in the world.

Oh : It is a very sad story that you have not heard such cruelty that many thousands became homeless and their relatives and the members of their families were no more in the world. If some of the persons still

alive from their royal connection and they are living in very bad condition and live on the door of the rich persons as beggars and needy persons.

Oh : unfaithful world, your act is very bad, which you did with your friends so justify your act in this matter.

You have killed beautiful maidens and buried them in the soil and you are not kind to their youth and their lovely features and their grand beauty is still seen in the broken graves and which will cause to shed the tears by it lookers. There are hairs and ringlets , their lovely wrists and their other beautiful body parts are scattered here and there. Their lovely bodies for which the floral wreath of beds even doesn't bear them due to the harshness and would move here and there and now such lovely maidens and beautiful bodies are un-known in the graveyards and they have finished by eating of the insects . So these personalities are helpless and could not do anything to anybody. As a matter of fact they came into the world and they are not against any power or to face anybody.

It is very surprising and strange thing that in this world many powerful and brave kings came and left their great power and name to whom you (world) destroyed them very badly. These mighty persons ruled the area of Arabia to Persian regions with great power and for their historical events the world knows them and also knows their wars and great achievements in the world.

Oh : now the dead bodies of these mighty powerful rulers are available in their graves in very neglected and poor condition. It is very astonishing thing that we can understand and study all the above things but after passing some time we will forget everything and these things will remove from our minds like our age which is gradually finishing.

Even upon the studying of the above condition and affairs , the situation is same with us that we are following our old carelessness method with us so for this reason we are still in darkness. So we should have to think about whatever our life period has passed so ignore it and take care of our remaining part of our life and for this reason we should take care for it as this world is a temporary abode. So we should think in this matter as this world is unfaithful so we should not love it and

live in it as a temporary traveler. As the world is not a permanent place for the mankind so everyone one who lives in it will die soon surely.

In the world everybody possesses the liver with spots in his body like the sky which has the moon which bears spotted on it. If we see the word carefully and then we can find it nothing and so despite of this reason many persons are lovers of it as they do not have the perfection of their eyes.

2.The darkness of soul (nafas) and problems of human nature will be solved by the connection of the heart and soul with a particular level with Allah .

The revelation of the mysteries and good knowledge depend upon the following things.

- A. Remembrance of Allah.
- B. With more worship and endeavours.
- C. To leave the general people.
- D. To live in loneliness and solitude.

The above instructions are the same which Moulana Jami has advised in this matter and who said that Allah can do anything.

But as per experience to become the friend of Allah and pious person is not possible without the following four things and if one who wish and desire to become his friend then one should try hard for the following things to achieve his goal in this matter.

- A. Loneliness and solitude due to this reason we can free from sins and so this is least benefit from it.
- B. Silence, for this reason someone said that without saying something one will not face the situation of sorry. And so in case of saying something one will face the situation of sorry.
- C. Always keep fasting and if someone eats food then he should eat less food.

D. Saher, it means not to sleep in the nights for the worship purpose. Allah has granted treasure of knowledge to great Persian poet Hafiz due to his night prayers and early morning recitals. Due to eating food and night sleep the disciple will be kept away from the status of love. One who will want nearness of Allah then he should will leave his habit of more eating food and night sleep.

3. Allah has kept three things concealed in the following three things.

A. His willingness in his obedience. So do not think any obedience as small thing because there will be the willingness of Allah in it .

B. His anger in dis-obedience, so one should not think any disobedience as small thing so that he will be free from Allah's anger and wrath for this matter.

C. His *Velayat* (saintliness) in his persons so one should not think any person lower than him because that man may be Allah's friend and pious person.

4. He said that the disciples should love his spiritual master with great sincerity and with truthful heart and it means one should love his spiritual master by heart and which is required as per conditions of mystic initiation and he should always imagine about the face of his spiritual master. And the spiritual master has a position among his disciples just like the position of the prophets among his followers and this tradition of Allah's last prophet is available in the book 'Mirsad al Abad ' which is as follows.

‘ My Ummat's learned persons are having the status of the prophets of Israeli Ummat (nation ) .’

Once I heard by sheikh that the mystic person (darwesh) who will follow the Islamic law and recite the blessing (darud) on the last prophet of Allah, so think it is good to follow his company and service. So keep his love with true heart. Because for this matter the following instruction is available in Quran '*Kuno Ma Sadiqin*' (live with truthful persons) which is correct and right.

As the company of pious persons will bring good benefits and results. So in this matter Quran and the tradition of the Allah's prophet's have instructed us to have company of pious persons for better benefits and results in our lives.

Translation of Persian poetry line is as follows.

“ To sit with lovers and have a feeling of love and leave such peoples who are not lovers of Allah. If for some reason you are away from your spiritual master then there is no problem in this matter so in that situation always think about the face of your spiritual master and follow his instructions of daily recital schedule which will help the

disciples to get the benefits of his spiritual master even if someone is away from him by following his schedule of daily work.”

5. Such pages of books in which biographies of pious persons have been published and upon reading the events of their stories and which will affect upon the readers greatly. So hear or read such books. With the help of such great books which are mentioned above so that there will be an increase in courage of sincerity and also there will be an increase of interest in the mystic exercises.

Even the perfection of the Worship is difficult and not easy thing. So in this matter one should be patient in case of difficulty and problems. By grace of Allah in the biographies of holy saints there will be a great effect on it to reduce love of the world and to keep sole clean and clear from bad thoughts and deeds.

So I recommend all of you with great confidence that when you read the biography of any holy saint then you will feel that you are present in the presence of that sheikh and who is preaching something to you and you are listening that thing from him. So in this way there will be favoured of his effect on the hearts of those persons who are reading or listening such valuable great books.

During these days of problems in which we are facing problems and difficulties from our relatives and friends and their description is as follows in the Persian couplets and its translation from Persian language is mentioned as under.

“ Keep away from such brothers who will sell you as they are not your real brothers and they are same like the brothers of Prophet Yousuf (peace be upon him) and you know well that they had sold away Prophet Yousuf (peace be upon ) in the bazaar of Egypt. “

If you need such a friend who will always entertain you and who will not leave your company at any time and for this reason follow the book reading habit on a perpetual basis.

During this time of problems and difficulties by following these two things we will be free from the problem and difficulties.

A. Spiritual Master , whose heart is full of love of Allah .

B. Advises and books of biographies of holy saints.



6. If you want to reach to your goal and if you have desire and wish for the nearness of Allah and to attain success in the court of Allah's last prophet so then you should follow the Islamic (Shariat ) law of Allah which was enforced for all general and private persons. So we should follow the law of Islam strictly in all our problems and difficulties and for this reason we should not ignore it. In our worship and habits we should follow the traditions of Allah's last prophet and it is must and necessary thing for all of us.

So acting against the Islamic law and declaring the love and nearness of Allah's last prophet who has brought us Islamic law is useless and an act of an insane person.

Those who will act against the instructions of holy prophet will not get their goal. In this matter great Persian poet Sa'di said the following.

“The improvement of the qualities of innermost will not be possible without following the traditions of Allah's last prophet.”

7. It is fact that soon we will have to leave this mortal world and will have to shift into another world so till our stay here we have to live in it as a traveller and except Allah we should not have love with anybody here. When the time of our departure will come then we should leave this place of problems with happiness and pleasure.

8. Follow the remembrance of Allah in all conditions without fail because no action is not better than this. Allah's last prophet said the following advice which is as follows.

“ It is better than Jihad (armed struggle ) and charity.”

He used to say “Oh : people you all should remember Allah too much so that due to your such condition the people will declare you as an insane person . “

In many places In Holy Quran it mentions the importance of remembrance of Allah and at one place it is mentioned one method how to become closer to Allah in the shortest way which is possible and which is as follows.

But keep in remembrance  
The name of thy Lord,  
And devote thyself

To him whole-heartedly.  
( Quran 73-9)

So remember Allah too much so that there should no carelessness in this matter at any time. So the importance of remembrance of Allah is so great which is well known since long time. There will be great effect of the advices of the spiritual master for the clearance of the heart . So by following the instructions of your spiritual master and continue the remembrance of Allah 24 hours during the day and night with the daily routine of working, sitting as well as walking. When you are free from your daily routine then closing your eyes and remember the face of your spiritual master and continue the remembrance of Allah. So this way is very famous for the clearance of the heart . Even the remembrance of Allah during the day time is also good but the remembrance of Allah during the night time is not only good but it is very effective and will have many results and benefits.

9. If we compare our heart with iron mirror then it may not be wrong. During the early days of our creation our heart was like a mirror pure and clean but as per our growth we have damaged it. There are millions of thanks to Allah who is most Beneficent and Merciful who has provided many ways to rectify its defects and to bring clearance to get purity and cleanliness of the heart.

In this world there are many things which will work effectively for heart defects and make it black. So for this reason we are mentioning here with two smaller lists. If one who wants truly the cleanliness of his heart then he should leave these bad things and follow the good things so that after some days our defected heart will become as Jam Jamshid (goblet of the Persian king in which he could view the whole world ) and in which he could able to view the world of angels .

The list of bad things which will bring defects in the heart.

- 1.Sins.
- 2.Illegal power.
- 3.Love for the things.

4. Love for the power and rule.
5. Envy and jealousy.
6. Wrong prejudice.
7. Enmity.
8. Proud.
9. Pretense.
10. Hatred and malice.
11. False talking.
12. Laughing and mocking.
13. Bad manners.
14. Backbiting.
15. Backbiter.
16. Anger.
17. Unkindness.
18. Talking wrong things.
19. Greed.
20. Miserliness.
21. To praise himself.
22. To desire praise from others.
23. To think himself better than others and others are treated low.
24. Carelessness.
25. Flattery.
26. Desire for hurt of others.
27. Rashness.
28. Backbiting of others.
29. Cunning and to make excuses.
30. To laugh and have doubts and to take easiness in the commandment of Allah.

The list of good things which will help the heart.

1. Repentance.
2. Legal food.
3. Truth.
4. Speech.

5. Good deeds.
6. Silence.
7. Charity.
8. Humility.
9. Shyness.
10. To treat everybody with kindness.
11. Worship.
12. Remembrance of Allah.
13. Thinking.
14. Cleanliness.
15. Always with ablution.
16. To act against the sole and rectify it.
17. Mystical exercises and endeavours.
18. Checking of personal accounts.
19. Meditation.
20. Patience.
21. Thanks.
22. Fear of Allah.
23. Hope of grace.
24. Fear of evil death.
25. To follow mysticism.
26. True intention.
27. Sincerity.
28. To accept the fate of Allah.
29. Trust.
30. To be Content.
31. Kith relation.
32. Piousness.
33. Toleration.
34. Forgiveness.
35. Firmness.
36. Courage.
37. Kindness.
38. Good manners.
39. To leave longer hopes and to remember death always.

40. Agony of death.
41. To think about the difficulties of the grave.
42. Scold of Nakirin (the two angels questioning man in his grave about his faith).
- 43 To remember about the inquiry of accounts of deeds on the day of resurrection and its dangerous situation.
44. To have the desire of look and love of Allah and to follow and have a love of Allah's last prophet.

The brief synopsis of this book is as follows which is taken from the great Persian poet Jami's poetry and its translation which is as follows.

‘Oh : Jami in your every breath include the remembrance of Allah.’

You all have studied in this book the biographies of the holy saints of Naqshabandi Order and they all have left this world and so you too have to leave this mortal world soon so take care of another world as your present life is very short and only some days of your life are left. For this reason you are guest here so one day you will leave this world, surely. ‘Oh : Allah may forgive this book's writer and his parents and other following persons who relate to the publication of the book.

1. Copyist.2. Editor.3. Readers.4. All Muslims.5. Translator.

My last message is followed.

All praise is Allah's, Lord of all creations.

اللَّهُمَّ

O Lord, with all beauteous names (Allahuma),

مُحَمَّدٍ سَيِّدِنَا عَلَى وَسَلَّمَ صَلِّ اللَّهُمَّ

bestow blessings and peace upon our master Muhammad,

إِلَيْكَ الْعُظْمَى وَسَيِّلَتِنَا

our supreme access to You

مَادَعَوْنَاهُ اسْتِجَابَةً فِي

in the answer to what we supplicate for,

مَارَجَوْنَاهُ وَتَحْقِيقِ

the achievement of what we aspire to,

جَنِّينَاهُ مَا وَغْفِرْ

and the forgiving of such wrongdoings as we have committed,  
وَالْأَهُ وَمَنْ وَصَحِّهِ إِلِهِ وَعَلَى

and upon members of his household and his companions and those who support him (Amin).

Genealogical table of Naqshbandiya Order

Allah's last prophet Syedna Mohammed Rasool Allah S.A

Syedna Abu Baker Siddiq

Salman Farsi

Imam Qasim bin Mohmmmed bin Abi Baker

Imam Jafer Sadiq

Khaja Ba-Yazid Bustami

Khaja Abul Hasan Qarqani

Khaja Abu Qasim Gorgani

Khaja Abu Ali Farmadi

Khaja Abu Yousuf Hamdani

Khaja Abdul Khaliq Gajidwani

Khaja Moulana Mohamed Arif Riukari

Khaja Mahmud Anjir Fanavi

Khaja Azizani Ali Ramatini

Khaja Mohamed Baba Samasi

Khaja Amir Kalan

Khaja Baha uddin Naqshband

Khaja Alauddin Attar

Khaja Mohamed Yaqub Chargqi

Khaja Nasir uddin Obeidullah Ahrar

Khaja Mohammed Sharaf Uddin Zahed

Khaja Mohammed Darwesh

Khaja Moulana Khjagi Mohammed Amakangi

Khaja Mohamed Baqi Billah

Imam Rabbani Shaikh Ahmed Farooqi

Khaja Mohammed Masum

Shaikh Saif uddin

Hafiz Mohammed Mohsen

Syed Noor Mohammed Badayuni

Mirza Mazhar Jan Jana

Shah Abdullah

Shah Saad Allah

Syed Mohammed Pasha Bukhari

Abul Hasnat Syed Abdullah Shah

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**THE END**